

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XLII.

JUNE, 1830.

THE SOLITARY : A PARABLE.

IN the early morning, a Solitary went forth to worship on the sea-shore.

The sea was calm, and the beauty of the bright expanse delighted his eye, and the solemn murmur of the waves soothed his soul.

And he mused awhile, and was about to begin his prayer.

But children approached, and as they sported on the sands, their cheerful voices met his ear.

And he was vexed that the calm of his thoughts was disturbed. And he frowned on the little ones.

Soon some fishermen approached; and they cast their nets into a skiff which was on the beach, and committed it to the deep.

And the wife of one of them was there; and the Solitary heard her thank God that the sky was clear and the ocean calm.

But again he was vexed that he was not alone.

Soon he beheld a busy scene. The boatmen returned from their night voyage, and were met with a joyous greeting. Young and old also came forth to enjoy the freshness of the morning. Sea birds spread their long pinions and rose and fell on the surface of the waters.

Then the Solitary said, "I cannot worship here, where I love to behold the waves advancing to my feet: I will go higher, where all is still."

He climbed a cliff which rose from the beach, and there he found an open down where the turf was soft and green. The blue sea spread a wider expanse before him. The small boats were cradled on the deep beneath, and fleets pursued their course along the horizon.

The Solitary composed his thoughts to prayer.

But soon music fell on his ear. To him it was harsh, for he wished for silence.

Then he turned, and beheld a shepherd leading forth his flock.

And the face of the shepherd was marked with thought, and a mild light beamed from his eye. The music of his pipe also was soft and sweet.

Yet the Solitary looked on him with anger, and arose hastily, and plunged into the depths of a wood which skirted the sunny down.

And he traversed its shades till he came to a quiet nook, where a spring burst forth from the thicket, and the closely-woven boughs shut out the sunshine.

"I can see no more the spreading main," said he to himself, "but here I can be at peace. No eye followeth me here, and no cup is dipped in this spring."

He drank thereof, and his soul was once more hushed to stillness.

But after a while the breeze brought a sweeter music than the rustling of the boughs or the plashing of the spring.

Infant voices were chaunting near. The song of their praise was sweet, and the words thereof were holy.

The Solitary left his covert, and beheld a cottage which the thicket had hidden from him. It stood on a sloping grass-plat. It was open to the heavens. The sun shone on its humble roof, and the ivy which twined around tossed its branches in the breeze.

An aged woman sat on the bench beside the door, and around her were little children gathered.

She had read to them the words of life; but her feeble voice was not heard afar off.

She taught them to sing hymns: and their praises were holy as the Hermit's prayer. But his soul was not as a little child's, and he could not bend to listen.

And the aged woman rose up, and the children besought his blessing. But he hardened his heart, and yet again hastened away.

A rock towered high above the wood. The ascent thereof was steep, and the path rugged. But wrath glowed in the breast of the Solitary, and impelled his steps.

He paused not till he reached the summit, and planted his foot where the step of man had never before trod.

There again he beheld the sea spreading farther than eye could reach. The roar of its waves ascended not so high. The ships appeared to be motionless on its bosom; and the small boats were no longer seen.

Then the holy man exclaimed with joy, "Now at length I am alone!"

But, as he spoke, a living cry arose. He turned, and behold! the nest of an Eagle. And the flapping of wings was heard.

The young eagles arose at the approach of their parent; and she fed them from her beak.

Then the Hermit saw how she spread her wings, and bore her young thereon, and flew gently a short flight, and returned again, that they might not be weary.

And the Solitary looked down abashed and sighed.

And a still, small voice whispered within his breast,

"Behold! in all the universe of God, praise aboundeth unto Him; and is thy worship so pure that none other may mingle therewith?"

"Lo! the Eagle hath wings that bear her up to the gate of heaven. She can battle with the storms of the sky. She can also gaze on the noonday brightness of the sun; for her eye shrinketh not, nor is weary.

"Yet she beareth the cry of her little ones, and beareth with their weakness till they can soar with her on high.

"Therein is her wisdom greater, and her heart more expanded than thine."

THE PROTESTANT CONTROVERSY.*

"If we mistake not the signs of the times, the period is not far distant when the whole controversy between the English and Romish Churches will be revived, and all the points in dispute again brought under review."—BISHOP KAYE.

THERE are persons who declare themselves convinced that the season approaches, when the people of this country will be mainly divided into two classes, as to religious profession—the votaries of the Catholic faith and discipline, and unbelievers in Revelation. This, surely, is a very confident prediction, a very sanguine hope. Nevertheless, such a state of things, if it ever arrive, can hardly be brought about, until there has been much previous controversy. The probability, indeed, is, that such discussion will take place: indications of it may be perceived; and no man who deserves to be called a *Protestant* will indulge apprehensions for the result. Many circumstances denote that the questions at issue between the two rival churches will be agitated more generally and zealously, perhaps, in the end, more exactly, than at any period within our recollection. There is already a call "to arms!" Meanwhile, and before "Greek meets Greek," it may be a useful employment to think *how* such a conflict should be carried on; upon what topics it will principally turn; and what sort of reasoning it will, on both sides, elicit.

The ebullition of feeling awakened by the petitions in reference to the civil rights of the Catholics, has not, it is true, yet subsided. Still, Catholics and Protestants are in a far more favourable situation for stating and defending their respective tenets than previously to the Relief Act of last Session. Less of political and secular prejudice can now mix itself with their controversies. Henceforth, it is not so likely that any minister of religion, even though he "dwell in the North country," can, with the same eagerness and effect as formerly, "set up his old bugbears of the Inquisition, and of the Lady who sitteth upon the seven hills."† The magistrate no longer placing one class of the disputants under a civil proscription, a powerful bias towards insincerity is removed. Truth, we may hope, will be sought with greater disinterestedness, will be illustrated and vindicated with more of the temper which it demands, and which indeed the love of it has a tendency to form.

Let all such discussions be, in the most important signification, *public*: as such, however, let them not be *verbal*, but conducted by means of the press; open as it is to both parties, and the vehicle of more extended, more correct, more dispassionate research and argument, than any other mode of agitating controverted opinions. To some weapons of warfare we are averse: some fields of combat we will not enter. Disputations before miscellaneous and popular audiences, are not *academical* disputations: nor do they possess any of the advantages belonging to intelligent *conversation*. They attract those who are fond of spectacles, of display, of stage-effect: the most fluent, not necessarily the ablest and best informed, speaker receives disproportionate applause; and the judgment, feelings, and demeanour of "an unusually large audience,"‡ are governed by the theolo-

* Correspondence between Whittaker, &c., and Norris, &c., occasioned by an invitation from the Vicar and Clergy of Blackburne to a public Discussion, &c. London: Rivingtons. 8vo. Pp. 16. 1829.

† Sir Walter Scott's Miscellaneous Prose Works. Vol. V. p. 2.

‡ No. (7) of the Correspondence.

gical opinions which they severally maintain. We are not reconciled to such encounters, even though they may be sometimes made the occasion of raising money for charitable institutions; just as there are Portuguese bull-fights for the benefit of a shrine, or in honour of a saint. In countries and ages far less civilized than our own age and country profess to be, *oral debates*, like those on which we animadvert, were not quite so exceptionable. If, for example, we look at the state and manners of our ancestors, in the seventeenth century, we shall find that writers were not then so numerous, nor books so accessible, as at present. Our forefathers, partaking of the spirit of the "civil dudgeon," the ecclesiastical and political broils, in which they were either still involved, or from which they were but recently delivered, had much of rudeness and impetuosity in their habits. At that time, such gladiatorial exhibitions of theologists harmonized well enough with familiar scenes and customs derived from those of many a preceding year. It was almost a matter of course for Richard Baxter to give Tombes the meeting at Bewdley, "and, from nine of the clock in the morning till five at night, in a crowded congregation," to *dispute* on Pædo and Antipædo baptism.* As naturally did the excellent Philip Henry attend Bishop Lloyd at Oswestry, where, in the presence of "many of the clergy and gentry of the country, with the magistrates of the town, and a great multitude of people," the Prelate and the Nonconformist minister *discoursed* "about the identity of Bishops and Presbyters, the validity of Presbyterian ordination," &c.†

We are far from saying that the points of difference between Catholics and Protestants should never find their way into the pulpit: they have frequently been treated of there with considerable learning, talent, and success; although discourses on these subjects have been most extensively and permanently beneficial, when afterwards printed, and so published to the world.‡ This case, however, is perfectly distinct from such oral disputations as passed, in the years 1651, 1681, at Oswestry and Bewdley; from such as we should grieve to see generally revived.

Even while we differ from the Rev. "John William Whittaker,"§ and some of his neighbours, in respect of the propriety of verbal and public discussions in the *Protestant* controversy, we give these gentleman full credit for "the sincerity of their desire to investigate and promote religious truth, in the spirit of Christian charity and personal good-will."|| We arraign not their feelings and motives: we only consider the measure which they would employ, as being ill adapted to the object which they have in view.

As "members of the British Society for the promotion of the Religious Principles of the Reformation," they invite some of the clergy, &c., of the Catholic Church "to an open and public" theological "discussion."

* The Life of Richard Baxter, by himself, Part I. pp. 88, 96: and Calamy's Abridgment of it, Vol. I. pp. 91, 105, 106 [ed. 2]. This was by no means the only public disputation in which Baxter took a leading part. Wood [Athenæ Oxoniensis, II. 410] speaking of him and Tombes, observes that "their followers," on the occasion which I have mentioned, "were like two armies."

† Nonconformists' Memorial, ed. 2, Vol. III. pp. 487, 488, and Life of P. Henry, ed. 4, pp. 176, &c.

‡ Among such publications not a few of Tillotson's sermons, together with the *Salter's Hall Discourses*, 1735, hold a distinguished rank.

§ This name and family are honourably known. We may refer, in particular, to Fuller's "Abel Redivivus," [art. William Whitaker,] and to Granger's Biog. Hist., &c., Vol. I. [3d ed.] p. 213.

|| [No. I.]

What then are the *religious* principles of the Reformation? What are they, we mean, as contradistinguished from the principles on which that great event and undertaking have been founded, or which it has been the instrument of illustrating and establishing? The Reformation is identical with the partial and local ascendancy of the *Protestant* principle. Now Protestantism, as its name imports, and its history declares,* is simply a *protest* against usurpation, by *human* authority, in the concerns of religion. It therefore assumes the sufficiency of the Scriptures as the guide and rule, and the exercise of personal judgment and inquiry as the means of Christian faith. *Protestantism* is not one class of theological opinions, in opposition to another class. The *religious* principles of the Reformation cannot in reason signify more than the *religious* tenets of the Reformers. Let us suppose that the Reformers embraced those tenets, as the consequence of their believing them, after personal investigation, to be the doctrine of Scripture. All this is well. So far, the Reformers were Protestants. But if by the *religious principles of the Reformation* be intended opinions which have the sanction of the authority of the Reformers, independently on any personal examination, it is easy to perceive that such language and such a plea must do violence to Protestantism—to its characteristic principle and spirit; the appeal being now made to human authority, and made (strange inconsistency!) by the very men who impugn it, when claimed for the Catholic communion.

The members of the Committee, &c., at Blackburne, are firmly convinced that public discussions, such as those to which they invite the Catholic Clergy of their town and its vicinity, “so far from fomenting, [No. 1,] do most materially allay the irritation produced by religious animosities, and promote personal respect among the members of different communions.” Had Mr. Whittaker and his colleagues declared thus much of *discussion*, abstractedly, and not of the specific mode of discussion, of which they are so enamoured, we should have participated in their conviction. In regard to *oral, personal* conflicts, of the kind which they contemplate, as soon might we be persuaded that those encounters of bodily strength, of athletic and pugilistic skill, for which their neighbourhood and their county are so notorious, and not in the very best odour, have a tendency to *allay irritation*, to soften *animosities*, to *promote personal respect among the combatants* and their several retainers, and to advance the progress of good manners and good sense, as that these advantages can be secured by theological prize-fights. Surely, an acquaintance with human nature, with history, and with passing events, justifies this statement!

Two of the correspondents of the Committee of the Auxiliary Reformation Society at Blackburne, object [No. 2] “that the assurance it professes of *Christian charity and personal good will*, is but ill exemplified in the opprobrious and abusive term [*Romish Church*] contained in the address which has been affixed to it” [No. 1]. Mr. Whittaker, on his own responsibility, declares “that the expression *Romish Church* was not intended to hurt any one’s feelings.” At the same time, he will not concede “the term *Catholic* to the ecclesiastical body which he opposes; any more than he will allow to the Socinian, exclusively, the term *Unitarian*.” To this allegation Mr. Sharpless [one of the seculars† of Blackburne] rejoins. With superior intelligence and courtesy, he observes, [No. 4,]

* Fr. Paolo, Hist. di Concil. Trident. [1629], 49.

† The *secular* clergy of the Catholic Church are its parochial, the incorporated monastic its *regular* clergy.

"Had *we* framed a document, similar to that which was sent to us, to the clergy of the Unitarian persuasion, we should have thought it highly improper to address it to the clergy of the *Socinian* church," &c.

Before Mr. Kenyon and Mr. Sharpless "can determine upon replying to the challenge" contained in No. I., they call for "a *full* statement of *all* the principles of the Reformation, which it is the object of the British Society, &c., to promote, and which constitute the *uniform* and *exclusive* tenets of its members."* Mr. Whittaker answers that the principles of the Church of England will be found in "her Articles, Liturgy, and Homilies." This gentleman, therefore, the *Coryphæus* of the Blackburne Protestants, seems to consider the British Reformation Society as identical with the Church of England; though, afterwards, with glaring inconsistency, he says, [No. 6.]

"The British Society, not constituting a separate church, has put forth no creeds or formularies. It is therefore useless to demand them."

Yet the British Society, &c., ask "a discussion of the points of difference in the controversy between the Churches of Rome and England." Are the members of the British Society restricted to members of the Church of England? If not, how strange the anomaly, as to authorized creeds and formularies! So certain land-fowls shall sometimes take under their parental care a brood of amphibious birds—of some to whom the water is equally a native element,—and shall quickly be fluttered at the vagaries, but in no degree alarmed at the ultimate defection, of their foster-children!

The Secular Clergy of Blackburne, &c., proceed, as follows:

"— since it is notorious that in the public meetings of the British Society, the Catholic has been invariably represented as professing tenets which he solemnly disavows, we wish to know if the Society intends to continue to deprive us of the inherent privilege of every man to *be believed on the solemn declaration* of his own religious principles?" [No. 2.]†

To this inquiry Mr. Whittaker, at first, gives no answer. He afterwards expresses his ignorance of the nature of the allusion, recognizes the abstract principle, is surprised to find the British Society charged with denying it, and apprehends that "on this point there is some misconception." On the part of the Secular Clergy a great deal of explanation, and indeed of evidence, is then tendered, which however does not appear to have satisfied the members of the Blackburne Committee. [Nos. 6 and 8.]

Mr. Kenyon and Mr. Sharpless now decline the proposed discussion. One reason for their declining it, is the conviction forced upon them by *past experience*, "that discussions of this nature, so far from promoting the cause of truth, tend only to destroy the peace of society," and in all former instances "have ended by leaving a stronger feeling of asperity than existed previously to their taking place." [No. 8.]

We shall next advert to Mr. Norris's share in the correspondence. [Nos. 5 and 9.]

This gentleman, Principal of Stonyhurst, is compelled, "civilly and respectfully, to decline" the invitation addressed to him, because it has not that episcopal sanction and authority to which he bows, and because he cannot admit any ground of discussion. He writes under the consciousness

* [No. 2.]

† How similar is this to the case of the body denominated *Unitarians*! They profess their belief in the divine mission of Jesus Christ, but are not credited in their declaration. Their opposers, it seems, are "over learned for them."

of his being a minister of an *infallible church*: he reveres the decisions of the council of Trent as the dictates of the Holy Ghost; and he will not bring them into debate. There is consistency in all this; though a genuine Protestant, disclaiming Church authority, must think it the consistency of error. [No. 5.]

We shall extract a few sentences from the second and last letter of the Principal of Stonyhurst: he writes thus to Mr. Whittaker:

"According to the principles of the Reformation, I am well aware it is the inherent right of every member of your Church, as well as of the Head, of lay-man or woman, of young and old, of lettered and unlettered, to discuss, decide, adopt, reject, resume, reform, any or all the articles, as to him or her shall there and then seem good and meet. And hence the countless variety of creeds;—'We have no such custom, nor has the Church of God;'—hence our uniform consistency." [No. 9.]

The reader of this correspondence will be sensible of the characteristic diversities in the style of the letters of the *Seculars*, and in the style of the letters of the *Regular*—of the Reverend Principal. They are diversities which agree with their respective denominations and circumstances; which mark them, and arise out of them.

In a letter [11] to "Le Gendre Nicholas Starkie, Esq., M. P.," Mr. Whittaker seems to express himself under the influence of personal mortification and pique, in consequence of the proffered discussion having been declined; and is almost ashamed of himself "for moving such a dish of skimm'd milk with so honourable an action"!

Whenever the *Protestant Controversy* shall be resumed from the press, certain preliminary topics must be agitated; such as "Tradition," "Scripture," "the infallibility of churches and councils," and "the proper title of a church, which, confessedly, is not *local*:" other matters of difference must come afterwards.

N.

THE EDUCATION OF THE HUMAN RACE.

II.

It has been observed, that in order to render the special mode of education by revelation available to the whole human race, it was necessary that the chosen people should be an object of attention to the surrounding nations,—that the progress of their discipline should be watched, and its peculiarities continually kept in view. An especial provision for this purpose seems to have been made in the methods by which Abraham was distinguished as the object of Divine favour. His history was singular, even in the eyes of those who failed to recognize the hand of Providence in its leading events. His abandonment of the popular religion, his migration, apparently without sufficient motive; his adventures in Palestine and Egypt, the circumstances which attended and followed his settlement, were events so remarkable as to excite curiosity and interest where there was no knowledge of a divine covenant, no suspicion of a peculiar divine interference.

The fame of Abraham spread through all the East, where, as the declarations of modern travellers attest, it prevails to this day.

The wonder and curiosity which had thus been excited were kept up by the extraordinary fortunes of his posterity. The eye of the world was fixed upon them as the descendants of Abraham, and also as the subjects of peculiar dispensations. The cause of their settlement in Egypt, their degradation there, the wonders which wrought their deliverance and subsequent preservation, could not pass unobserved, or having been observed, be forgotten. When, at length, they issued from the wilderness, a mighty family, armed with a more irresistible power than had been conferred on any other people, and established, in opposition to the will of the neighbouring nations, a religious and political constitution, in all respects different from any other constitution, a spectacle was afforded which could not but be regarded with astonishment; an excitement of hope and fear was caused which awakened the passions and fixed the attention of all who heard and beheld. Comparisons were necessarily made between the gods of the nations and the tutelary Deity of the Jews. Their institutions afforded a subject of speculation; their privileges, of awe; their chastisements, of a short-lived triumph. When protracted observation had shewn that these institutions had permanent objects, and some inferences could be drawn as to the nature of these objects; when it was perceived that the national prosperity and degradation could be not only anticipated, but hastened or averted with infallible precision by certain modes of conduct, some faint conception of a moral government was formed in minds wholly ignorant of the particulars of the Jewish ritual, and of the constitution of the Mosaic law. The less aware they were of being themselves the objects of a moral government, the greater would be their curiosity about the peculiar people who were so; and whether they regarded subjection to such discipline as a privilege or a hardship, they would naturally watch its operation with an unfailing interest.

To them it was not perhaps so evident as it is to us, that even in the earlier stages of their national education, the Jews had made a greater spiritual and intellectual progress than any other people. Among nations which had followed the guidance of reason alone, a few individuals had arisen (as if to shew the might of this natural faculty) who had attained to the conception of the Divine Unity, and even of a future life; who had, in fact, equalled the wisest of the Jews in spiritual discernment. But such instances were few, and afford no ground of argument against the power, or of disputation concerning the objects, of revelation. By revelation, a whole people were led on, step by step, without pause or leap, to the acquisition of new truths, and the formation of larger views of virtue and peace. By unassisted reason a few, a very few, a proportion of one, perhaps, in many millions, rose to an astonishing height of speculation, elicited some stupendous truth, too new to be communicated to the uninitiated, and strove to establish some degree of conformity between the convictions and the conduct, to proportion the manifestation of light to the abundance of its hidden source. But in the mean time, the millions were wandering in darkness, stumbling occasionally on some valuable fact, but putting it aside if it happened to be irreconcilable with some rooted superstition; startled by fitful gleams of truth, which left no permanent impression of the objects they illuminated; or unconscious of the dawn, whose brightening was almost imperceptible to the most anxious gaze. By revelation, the attainments made were solid; the progress

sure; the acquisitions permanent. There was such an impartiality in the distribution of the treasures of truth, that malice and jealousy were never originated on this account in the family of Abraham. Every accession of knowledge was a family treasure; every advance was a national blessing. By natural reason, numerous errors were linked with a single truth, an apparently straight path often proved a deviation, and acquisitions eagerly sought were often found to be false or worthless. Where they were not so, the possessors might find the richest gifts the most fatal. The wisest of the heathens were frequently the least safe and happy in their external circumstances. They were not only compelled to live in loneliness of spirit, but to die the gazing-stock and mockery of their nation. Their meditations in the wilderness were disturbed by the growlings of distant thunder; and while worshipping the luminary of truth, they were too often overtaken by the tempest of popular fury. While Socrates lived the object of calumny, and died by violence for having discerned the unity of the Divine nature, the probability of a future state, the desirableness of a more ample revelation than had yet been granted,—the Jewish people were, to a man, informed respecting the moral attributes and providence of Jehovah, and awaiting with calm confidence and full expectation the opening of a grander dispensation, the showering down of higher influences, the appearance of a nobler guide than those by whose instrumentality their discipline had been hitherto conducted.

From the sublimity of the ascriptions to Jehovah in the earliest homage of his people, from the grandeur of the earliest prophetic intimations, from the moral beauty of the requisitions of the law, we are apt to conclude, as is natural, that the Israelites were, from the first, enlightened worshipers of the only true God, and that their institutions appeared to them in the same light that they are presented to us. We compare their ritual with that of Pagan temples, the pillar of cloud and of fire with the mighty descent of Belus, the voice from Sinai with the Delphic oracle, the Mosaic law with the twelve tables, the Hebrew judges with the Heathen legislators, the inspired prophets of the chosen people with the juggling priests of all others, and find it inexplicable how that favoured nation should have been so long prone to idolatry, so ready to relinquish its privileges, so hard of heart to believe what its prophets spoke. It seems inconceivable that, however seductive the worship of Baal might be, however indulgent to licentiousness, however gratifying to the passions, the people could in reality halt between two opinions, or need the opposition of an Elijah to the idolatrous priests, or that the descent of visible fire from heaven could be required to melt their hearts towards the God of their fathers. But it should be borne in mind that the Israelites had little opportunity, previous to the captivity, of drawing such a comparison as is obvious to us, and were destitute of the means of making it complete. They beheld the signs and experienced the wonders which attended their own dispensation, but they knew not that other schemes of national worship were not as wonderful. It is clear, indeed, that they attributed the power of prophesying and miraculous agency to the tutelary deities of the neighbouring nations. Baal and Ashtaroth were readily allowed to be inferior to Jehovah, while their worship was yet conjoined with his, or occasionally allowed to supersede it. The full meaning of the Divine revelations was not therefore appreciated. They read their law with darkened eyes, and the clouds of their idolatrous ignorance not only intercepted the future, but overshadowed the past. While the Divine denunciations were those of a reputed national deity, they might be superseded; and even the

miracles of the Supreme might be nullified by a combination of inferior powers. The impression produced by the most sublime displays of supernatural might, was weak and transient till a comparison of the true religion with a variety of superstitions, of a theocracy with every other mode of government, changed the religious character of the Jewish people, by rendering unquestionable the strict unity and unrivalled supremacy of Jehovah. Such a comparison was made during the captivity, when the institutions of even the enlightened Persians were found to be mean, childish, and inconsistent, in contrast with the provisions of the Jewish law and the grandeur of its sanctions. The Israelites looked back to the records of their theocracy and saw all things in a new light. They beheld with astonishment intimations of celestial truth which had been unnoticed, manifestations of power which they had contemned, of beauty which they had disregarded, of glory to which they had been blind. With themselves rested the shame of their ignorance, their caprice and ingratitude; for the revelation had been sufficient. It was complete, but it had been misapprehended. The nation assembled as one man, and eagerly sought the wisdom they had so long undervalued. They listened from morning till mid-day; their ears were attentive to the words of the law; they stood up and responded Amen, Amen, to the ascriptions of the priest; they bowed their heads and worshipped in a new spirit, and never afterwards apostatized. They had frequently deserted a national deity, insulted the Mightiest by a partial allegiance, and even rebelled against the one God; but, becoming fully aware of the peculiarity of their position and the superiority of their privileges, they believed in Jehovah with the heart and the understanding, and believed in him for ever. Due weight was now ascribed to the miracles which had been beheld, and the prophecies which had been accomplished. The faith which it was their object to generate was now established. Their exhibition was less and less frequent, till at length it ceased, its moral purposes having been completely answered.

Though the establishment of faith was the principal object in the exhibition of miraculous power, another important purpose was also fulfilled. The minds of the people were not only enlarged by loftier conceptions of duty, and the immediate consequences of a regard to it, but their attention was fixed on distant objects—on objects more and more distant as the scheme of revelation was more fully developed. Such an extension of views is a necessary consequence of the exhibition of prophecy, in individuals, if not in nations. It may be traced from the very beginning of the Jewish dispensation. Abraham was superior to the greater number of his descendants because his conduct was governed by higher and more various motives. He was swayed not only by hopes and fears respecting the present, but by the insight into futurity with which it was his honour and privilege to be favoured. While gifted with great wealth, and surrounded by his innumerable flocks and herds, he built an altar to the Lord and called upon his name, as his posterity did in the infancy of the national mind: but he was also influenced to a higher obedience by a loftier motive: he left his country and his kindred on the promise that the whole earth should be blessed in his seed; he prepared to resign his best possession, in the belief that his posterity should outnumber the stars. Promises so vast were not afforded to the Israelites on their deliverance from Egypt, nor for long afterwards, as it did not consist with the Divine purposes to raise them at once to such a degree of maturity of mind as had been wrought in their progenitor; but from the beginning of the Mosaic administration, we may observe how the popular

attention was directed to objects not immediately present, how the future was linked with the present in the excitement of hope and fear. The promise of a land flowing with milk and honey was coupled with the hope of deliverance from the bondage of Egypt. A threat of punishment to the third and fourth generation was the sanction of the second commandment, while the promise of long life was the inducement to the observance of the fourth. With the blessing in basket and store, in the fertility of the field and the abundance of the stall, is coupled the curse of distant captivity and protracted wanderings in a strange land. While Balaam pronounced that the tents of Israel were goodly, he declared that a sceptre should be raised in Israel, that a star should arise out of Jacob, before which the nations should bow down. The lustre of David's reign was in part derived from an anticipation of the glory which the Holy One of Israel should shed back on his ancestor; and the woes of the captivity were yet further embittered by the fear that the great national promise had been forfeited. The predictions of the inspired servants of God usually bore a relation to very distant as well as to approaching events; and the grand object of the national hope, always steadfast, though at first vague, became more definite, not so much through the lapse of time, as by means of the more enlarged views of the expectants. When sufficiently defined, this hope supplied the place of lower motives, and inspired a contempt of meaner desires, a disregard of present objects, an energy victorious over pain and fear, which testified that the first dispensation had answered the purpose of its Author, and that its subjects were now prepared for a wider range of spiritual objects, a higher rule of duty, a purer and more ample flow of the waters of life.

The enlargement of the comprehension of the human mind was thus promoted at once by the gradual purification of religious doctrine, the gradual elevation of religious hope, the gradual improvement of religious obedience under the recognition of a divine moral government.

The peculiarities of the forms in which prophecy was delivered have been the subject of as much study and interest as any thing connected with revelation; but it has not been sufficiently observed that the other methods of divine communication by language were equally remarkable. A prediction is compounded of obscurity and clearness. Some points in it are sufficiently obvious to fix the attention and excite expectation, while, as a whole, it is left in sufficient obscurity to occasion doubt and uncertainty up to the moment of its accomplishment. Its appropriation is decided at last by the explanation of one enigmatical expression or allusion, usually so hidden or so apparently trivial as to have escaped previous notice; but subsequently so apt, so decidedly appropriate, as to leave no doubt respecting the true explanation, or the design of the framer of the prediction. A prophecy may be plausibly interpreted beforehand by the light of reason; but this light will shift upon a variety of objects as circumstances change, and as the time of accomplishment draws nigh, no two minds will agree in their expectations of the predicted events, or will be able to make all parts of the prophecy correspond with their interpretation. No sooner is it fulfilled, however, than the agreement of all minds is involuntary, for the conviction is irresistible. A strong light is cast on some clause not considered important enough to engage particular attention, or obscure enough to invite conjecture; and now this disregarded expression affords a key to all the rest, and by its coincidence with an actual event, shames the most plausible speculations, puts to flight all conjecture, whether bold or cautious, and impresses the same conviction on every mind. Such an enigmatical mode of expres-

sion is the surest possible evidence of design ; and a similar evidence of design, with a correspondent final cause, may be recognized in every method of communication by which truths are let down into the narrow limits of the human mind. Such an evidence is found in the provision by which these truths are destined to enlarge the mind while they expand with it ; by which room is at length made for the reception of yet grander ideas ; by which the attainments already made, though apparently complete, oppose no obstacle to the acquisition of greater, but rather serve as a preparation for the work. For instance, temporal rewards and punishments were the sanctions of the Mosaic law ; but this species of retribution, by being made national instead of individual, left a way open for the conception of a future state ; and the promises and threats which respected worldly prosperity and adversity alone, contained nothing inconsistent with the notions which might be otherwise generated, of objects of hope and fear less mutable and less transitory. The exercise of reason was here provided for,—first, in finding the avenues to higher truths which were left unobstructed, and afterwards in tracing (as we are doing now) evidences of wisdom in the design by which the attainments of infancy were rendered consistent with, and preparatory to, those of maturity.

Another instance of wise design is found in the means by which the feeble mind was very gradually exercised in the power of spiritual perception. Phrases were employed in the divine messages, which carried a deeper meaning than was at first apparent, or which were sufficiently mysterious to stimulate curiosity and urge to inquiry. A great variety of such phrases was employed in speaking of death, and referring to the dead ; so that the mortal change became a subject of speculation, and the mind was strengthened for the grand conceptions to be afterwards formed. To go the way of all the earth, to be gathered to their fathers, or to their people, were expressions applied to the dying as frequently as the more direct phrase which would excite less attention.

The form in which abstract truths were conveyed affords another instance of the adaptation of the revelation to the minds which were to receive it. The allegorical form is peculiarly suited to expanding minds ; and it was so extensively used in the Jewish Scriptures and traditions that it is impossible at this time to mark its limits, and to separate what is figuratively, from what is literally, true. The style is as admirably appropriate as the form. We have history, poetry, and parable ; descriptive poetry, hymns of devotion, songs of triumph ; didactic addresses, aphorisms, and allegories ; repetitions of the same truth in various forms, or annunciations of different truths in similar expressions ; a mixture of simplicity and involution, of plainness and mystery ; and, therefore, a repository of truth, whose contents were peculiarly adapted to engage the interest of inquirers, to enlarge their comprehension, and prepare them for the reception of a purer system of discipline.

That the dispensation we have been contemplating was intended as a preparation for a better, is evident from the ill effects which have been apparent in those who refused to be carried beyond it. These ill effects are analogous to those which arise in children whose minds have been excited to activity, and furnished with the elements of knowledge, but are hindered from making further progress. It may be that more was laid in than was understood at the time ; but in a little while, when the essential truths are grasped, the intellectual activity will, for want of adequate objects, fasten upon trivial accessories as important facts, draw false inferences from figurative embellishments, create arbitrary relations, and by perverting words, force them

into the support of some unsubstantial theory. The understanding is narrow, perverse, and quibbling; delighting in mystery, and contemning whatever is easy and intelligible. Was not this the spiritual state of the Jews who would not receive the new dispensation? Was it not clear, from the tendency of the whole nation to this state towards the time of Christ's appearance, that the period had arrived when the spiritual discipline must be changed, and nobler objects offered to the powers which it had been the purpose of the first dispensation to create and invigorate?

"While God led his people through all the steps of a child-like education, the other people of the earth had proceeded by the light of reason. The greater number remained far below the chosen people. Only a few were gone further; and it is just so with children who are left to themselves; many remain quite uncultivated, while some few rise to an astonishing height of culture.

"But as these happy few prove nothing against the utility and necessity of education, so the few among the Heathens who, in the knowledge of God, seem even now to have advanced beyond the chosen people, prove nothing against revelation. The child of education begins with slow but sure steps; he is long before he overtakes many a more happily organized child of nature; but he still does overtake him, and is then never in his turn overtaken.

"The notions which the Jewish people had conceived of their One Supreme God were not precisely the just notions which we ought to have of God. But the time was come when these notions were to be enlarged, ennobled, corrected.

"They returned (from captivity) enlightened concerning their own unknown treasures, and became an altogether different people, whose first care was to make this newly-acquired light permanent among them; and there was soon no farther fear of idolatry or apostacy; for it is easy to desert a national god, but impossible to abandon the One God when he is known.

"The Jews must now have first recognized that the working of miracles and prophesying futurity belong to God alone, both of which they had formerly ascribed to the false idols; on which account, even miracles and prophecy had produced so transient an effect on them.

"I call an exercise or preparation for the doctrine of the immortality of the soul, the divine threat to visit the sins of the fathers on the children to the third and fourth generation. This accustomed the fathers to live in thought with their latest posterity, and to anticipate in sentiment the evil they had brought on their innocent descendants.

"In such exercises, allusions, intimations, consists the positive perfection of an elementary book; and, in like manner, its negative perfection lies in not standing in the way of the truths still kept back, or rendering their acquisition more difficult.

"Add to this a suitable form and style, and you have all the good qualities of an elementary book for children, or for a child-like people.

"But each elementary book is only for a certain age; and it is pernicious to detain too long at this stage the child who is grown above it."

D. F.

(To be continued.)

HYMNS FOR CHILDREN.*

THERE is a charm in the very name of "*Hymns for Children*." Unconsciously as the words may fall from their lips, the song of praise is in accordance with the spirit of childhood, and can never be heard without corresponding emotion. It sends us back to the knees and smiles of a parent, reviving the first fresh feelings of affectionate veneration and awe, and combining them with a consciousness of their worth, and with regret that they have ever been stifled or sullied. With few exceptions, all children love hymns; they love them for the melody, and for the sacredness which is attached to them; they love them, in many instances, from an association with the time and place and manner of repetition, and they are capable of entering into the general meaning and object of a devotional exercise before they can be made to understand each particular phrase. We are not to rest satisfied with this mechanical devotion, nor (on the other hand) should we disdain to employ it. One powerful early association on the side of goodness is worth volumes of logic. If religion were only a science, if it were a question of imparting truths and not of generating affections, we might be content to wait till the mind was prepared for those truths, till its powers were in full play, and reason had learnt to discriminate, weigh, and decide. It would be as absurd, on such a supposition, to forestal a child's mind with a hymn, as it is to entangle him in the mysteries of the Athanasian Creed or the Assembly's Catechism. If we had only to learn to *believe*, it would not much matter when we began, nor (comparatively speaking) how we conducted the process. But believing (as we all do) that religion is a taste, an affection, a habit, a vital principle of enjoyment and of action, and, as it were, another soul within our inmost soul, when should it be implanted but when all other tastes, affections, and habits, are formed—when the vital spark is just kindled, and enjoyment and action are new? Why should not the spirit brood over the little world of unformed mind, and wake it into life and order? Why should not the same sun which ripens the fruit, be permitted to call forth and colour the blossoms? We should rather say, *how can it* ripen the fruit, if it be not permitted, in its due season, to call forth the blossoms? Or how can we ever create in the mind what should have been springing up there, and strengthening from day to day from the first dawn of existence? No force of conviction in after life will ever rival the force of early impression; demonstration itself will not vie with it in its power over the heart. "I can never remember to have been so affected with any proofs of the attributes of the Deity," says an eminent German poet, "as I always am with a single verse of a psalm which I was wont to hear in my childhood." The verse in question was, "Before the mountains were brought forth," &c., which is in itself sublime and worthy of the admiration of a poet. But early association can supply the place of poetical merit. "I have derived great consolation at many periods of my life," says Mrs. Cappe, "and felt my mind soothed by the recollection of a hymn which I have heard my mother sing very sweetly when I was a child." It began, if we remember right, as follows:

"I myself besought the Lord,
And He answer'd me again,
And me delivered speedily
From all my fear and pain."

* Simple Hymns and Scripture Songs for Children. By a Lady.

Here is simple truth in the simplest language, and as little indebted to versification as it is possible, and yet it was cherished through life, amidst very considerable change of mental habits and feeling—it was remembered, and it was remembered with pleasure. This is one point at which we should aim. A child's hymn cannot be too simple, but it should be such as he cannot outgrow; the higher the strain of the poetry, if the imagery and language be not beyond the comprehension of the child, the better it will answer the purpose; but beyond this mark (beyond what a child's mind can receive and enjoy, though it may not yet enter into all its bearings) let no thought of "storing the mind" induce us to stray. Early feeling, which has been associated with childish words, may survive and may be transferred, but the disgust which has once attached to what we were compelled and *hated* to learn, is rarely conquered, and almost infallibly spreads. To "store the mind" with Milton and Young, at an age when the *words* only *can* be learnt, is to lay up those words in the mind with the certainty that the passages so learnt will never be loved and enjoyed, and with a decided probability that every thing of the kind will be hated through life for their sake. The hymn of which a child says, "Must I learn that? How much must I learn?" is no hymn for a child. Some of Dr. Watts's, on the other hand, fall short of the mark; "If we had been ducks we might dabble in mud," is a nursery rhyme, not a hymn. Where then, it may be said, shall we find subjects, and how are we to avoid familiarity on the one hand, and abstruseness on the other? We shall answer by a quotation from the "Simple Hymns:"

"Every gentle gale that blows,
Every little stream that flows
Through the green and flowery vale,
Every flower which scents that gale,
Every soft refreshing shower
Sent upon the drooping flower,
Every tempest rushing by,
Says to man that God is nigh.

Lofty hills with forests crown'd,
Deserts where no tree is found,
Rivers from the mountain source,
Winding on their fruitful course,
Ocean with its mighty waves,
Rocks, and sands, and pearly caves,
All that in the ocean dwell,
Unto us His goodness tell.

Every little creeping thing,
Every insect on the wing,
Every bird that warbling flies
Freely through its native skies,
Beasts that far from man abide,
Those that gambol by his side,
Cattle on a thousand hills,
Say that God creation fills.

He has taught, with wondrous art,
Each to act his proper part;
Food and shelter how to gain,
How to guard itself from pain;
Make its own existence bright,
While it serves for man's delight;
All His creatures every hour
Speak of God and shew his power."—P. 8.

The theme is exhaustless as it is lovely, and well is it adapted to the age of observation and of wonder, when the eyes open on a new world and the heart is not choked with its cares. If other topics be needed, they may be found in abundance in Scripture story—in the life of Jesus and his apostles more especially. There is a hymn of this kind which all children love, and which should serve for a model; it represents Christ walking on the sea, with the motto, "Lo it is I; be not afraid!" The Scripture Songs in the little volume before us are rather inferior to the rest of the work; they are judicious, however, and well chosen as relates to the matter, and if they are good enough to interest the child, the parent may excuse any faults of versification. To please and to excite the taste is much in every other department—it is always a means; but in religious education it is all in all—it is *the end*, and should never for a moment be lost sight of. The demand of religion is, "Give me thy heart," and when the heart is gained the work is accomplished.

THE HISTORY OF THE JEWS.*

THE history of the Jews has always appeared to us a study of deep importance and interest. As the early objects of the Divine special care and protection, piety to God and a proper desire to become acquainted with all his dealings to the children of men, seem to render incumbent upon us an acquaintance with the history of this extraordinary people: and, further, the consideration that they were the channel through which our religious knowledge has been derived to us, forces upon us a sympathy which no rightly constituted mind, we think, would seek to repress. For our parts, we have always felt towards the Jews something of that filial respect which pious children retain towards even bad parents: their crimes, their obstinacy, their injustice to their Messiah, we do not attempt to palliate; but we look upon these things more in sorrow than in anger. Had we lived in their day, should we have been exempt from their crimes?—should we have assented to the claims of Jesus, and renounced our high hopes and splendid anticipations? Is it not more probable that the spirit of nationality would have exerted its influence upon us, as it did upon them, and led us, if not to the same excesses, to the same pertinacious adherence to our original notions? Our present profession is, perhaps, as much the result of circumstances, as their obstinacy in favour of their peculiar system was; so that charity ought to induce in us a greater indulgence to them than has commonly been their portion. The disgust and hatred with which, in former ages, the Jews were looked upon, was unjust and cruel; and we regard the increasing compassion and tenderness with which they are now generally regarded, as the triumph not only of kind feeling, but of reason and religion.

We are presented, in the little work which stands at the head of this notice, with a new history of the Jews, a publication very acceptable, notwithstanding the many accounts of them we already possess. There are few persons who read the Bible as a work of general literature, nor is it at all an

* The History of the Jews. 3 Vols. (Murray's Family Library.)

easy matter to glean from the sacred pages a corrected notion of Jewish history : and the volumes of Josephus, though unquestionably of great value, impose a labour and a toil in their perusal, to which few, without a very urgent motive, are disposed to submit. To say nothing of his occasional misrepresentations, we must be allowed to think that his books are more serviceable for reference and authentication, than for popular reading. There are other works, but they relate only to particular periods, or are dry and common-place abridgments of the historical books of the Old Testament, or of Josephus, and not worthy of distinct mention as compositions of general literature. We know of no work before the present, containing a complete history of the Jews from the very first times down to the present day, written with judgment and learning, and something more than a repetition, in different words, of what has been often so well narrated before. Mr. Milman has supplied a great deficiency in our literature, and has executed his task with a liberality and rationality highly commendable, and hardly to be expected from an orthodox Oxford Professor at the present day. The task he undertook was a very delicate one ; but he has acquitted himself with much credit and with great service to the cause of revealed religion. Some of the most formidable objections of unbelievers are taken from the Old-Testament histories ; and if we do not adopt a liberal principle of interpretation, they cannot easily be evaded. The upholders of the plenary inspiration of the Scriptures, must often, if they are possessed of any degree of reflection at all, be involved in serious perplexities. Our author adopts the notions of Tillotson and Warburton on the subject of inspiration, and applies them in a consistent and judicious way : and we trust that his authority will do much to enhance the cause of rational religion among those who have commonly ranked as its opponents. The application to real instances of those principles of biblical interpretation which we think essential to the prosperity of revealed religion, is far more convincing than abstract reasonings ; and we trust from the acceptance which we understand his work has met with among the members of his own church, that times of reformation are at hand. Consistent interpretation of the Scriptures is all we want : it is not the establishment of our peculiar religious sentiments that we desire, but the discovery of the truth ; and nothing is so well calculated to help on this glorious work, as the relinquishment by our opponents of those narrow and confined principles of criticism to which they have long so strenuously adhered, and their acknowledgment of the justness of estimating the sense of what is written by a reference to the character of the times when the events recorded took place, and of explaining obscure or difficult passages by others which are more intelligible. On these accounts, we hail Mr. Milman as a valuable auxiliary, and sincerely thank him for the ability and independence he has displayed.

He commences with Abraham, whose freedom from the idolatry in which the Chaldeans were involved, he ascribes to his superior intelligence and powers of reflection : and he conceives that it was in reward of his piety that he received the promise that he should be the Father of a great people. He pursues the Bible history in a very perspicuous style, giving us occasionally his own comments and explanations. The cities of the plain he supposes to have been destroyed by lightning communicating with the heaps of bitumen and sulphur which the soil on which they stood contained : and that Lot's wife, " lingering behind, was suffocated by the sulphureous vapours, and her body encrusted with the saline particles which filled the atmosphere." The story of the pillar of salt, which Josephus saw, he discards

as the invention of a weak imagination. Having brought down his history to the time of Jacob, he directs the notice of his readers to the progressive improvement that had taken place in society from the time of Abraham, who led a roving pastoral life, and makes, by way of conclusion, the following sensible remarks :

“ It is singular that this accurate delineation of primitive manners, and the discrimination of individual character in each successive patriarch, with all the imperfections and vices, as well of the social state as of the particular disposition, although so conclusive an evidence to the honesty of the narrative, has caused the greatest perplexity to many pious minds, and as great triumph to the adversaries of revealed religion. The object of this work is strictly historical, not theological; yet a few observations may be ventured on this point, considering its important bearing on the manner in which Jewish history ought to be written and read. Some will not read the most ancient and curious history in the world, because it is in the Bible; others read it in the Bible with a kind of pious awe, which prevents them from comprehending its real spirit. The latter look on the distinguished characters in the Mosaic annals as a kind of sacred beings, scarcely allied to human nature. Their intercourse with the Divinity invests them with a mysterious sanctity, which is expected to extend to all their actions. Hence, when they find the same passions at work, the ordinary feelings and vices of human nature prevalent both among the ancestors of the chosen people, and the chosen people themselves, they are confounded and distressed.

“ Writers unfriendly to revealed religion, starting with the same notion, that the Mosaic narrative is uniformly exemplary, not historical, have enlarged with malicious triumph on the delinquencies of the patriarchs and their descendants. Perplexity and triumph surely equally groundless! Had the avowed design of the intercourse of God with the patriarchs been their own unimpeachable perfection; had that of the Jewish polity been the establishment of a divine Utopia, advanced to premature civilization, and overleaping at once those centuries of slow improvement through which the rest of mankind were to pass, then it might have been difficult to give a reasonable account of the manifest failure. So far from this being the case, an ulterior purpose is evident throughout. The patriarchs and their descendants are the depositaries of certain great religious truths, the unity, omnipotence, and providence of God, not solely for their own use and advantage, but as conservators for the future universal benefit of mankind. Hence, provided the great end, the preservation of those truths, was eventually obtained, human affairs took their ordinary course, the common passions and motives of mankind were left in undisturbed operation. Superior in one respect alone, the ancestors of the Jews, and the Jews themselves, were not beyond their age or country in acquirements, in knowledge, or even in morals; as far as morals are modified by usage and opinion. They were polygamists, like the rest of the eastern world; they acquired the virtues and the vices of each state of society through which they passed. Higher and purer notions of the Deity, though they tend to promote and improve, by no means necessarily enforce moral perfection; their influence will be regulated by the social state of the age in which they are promulgated, and the bias of the individual character to which they are addressed. Neither the actual interposition of the Almighty in favour of an individual or nation, nor his employment of them as instruments for certain important purposes, stamps the seal of divine approbation on all their actions; in some cases, as in the deception practised by Jacob on his father, the worst part of their character manifestly contributes to the purpose of God; still the nature of the action is not altered; it is to be judged by its motive, not by its undesigned consequence. Allowance, therefore, being always made for their age and social state, the patriarchs, kings, and other Hebrew worthies, are amenable to the same verdict which would be passed on the eminent men of Greece or Rome. Excepting where they act

under the express commandment of God, they have no exemption from the judgment of posterity; and on the same principle, while God is on the scene, the historian will write with caution and reverence; while man, with freedom, justice, and impartiality."

His idea of Joseph's object in buying up all the land in Egypt and re-letting it to the people at a rent of one-fifth, is singular. The transaction is attended with considerable difficulty, and bears upon the face of it, it must be acknowledged, something despotic. Following Diodorus, he supposes that there had existed before this time a three-fold division of the landed property in the kingdom, between the king, the priests, and the soldiers, which had somehow or other been lost, and that Joseph merely resumed what had before belonged to the crown, adding to it the portion formerly assigned to the soldiery. Upon the value of this solution we will not determine: it certainly appears to us fanciful, and not countenanced by any expression in holy writ: we should rather incline to think that Joseph, as prime minister of Pharaoh, deemed it his duty to promote his master's aggrandizement in every possible manner; nor, in those early ages, would an attempt to establish despotic sway in a state be so flagitious as in modern times, when the true nature of the authority of a king, and of the rights of the people, is so well known. The transference of the people to cities, he thinks, in opposition to Mr. Wellbeloved, was an act of kindness, which tended very greatly to meliorate their condition. In confirmation of this idea, he adduces a passage from Belzoni's travels, which represents the condition of the poor cultivators in Upper Egypt as wretched and dangerous in the extreme, from their exposure to the inundations of the Nile, so that the measure of Joseph served as a preventive against the recurrence of those fatal casualties which often happened to them. Mr. Wellbeloved, in his new translation of Genesis, renders, on the authority of many able commentators, the passage thus: *and the people he reduced into servitude from one extremity of Egypt to the other.* The explanation of Mr. Milman seems easy and consistent, and clears the character of Joseph from that imputation of tyranny which at first sight attaches to it.

Our author assigns very high praise to Moses, whom he characterizes as having "exercised a more extensive and permanent influence over the destinies of his own nation and mankind at large than any other individual recorded in the annals of the world." Much of his system he refers to the lawgiver's own sagacity and knowledge of the peculiar wants and circumstances of the people, without ascribing every particular institution to divine appointment. He prefers him before Numa, Charondas, Lycurgus, and Solon, inasmuch as these had much of their work done to their hands: Moses, on the contrary, "had first to form his people and bestow on them a country of their own, before he could create his commonwealth." The forty years' wandering in the desert he conceives to have been a wise plan of the legislator, to discipline their unruly tempers, and to fit them for taking permanent possession of a fruitful country. But, we may ask, does not such a supposition deprive us of one of the most forcible arguments for the divine legation of Moses? The reluctance with which he entered upon the task of emancipating his countrymen, and the almost insuperable difficulties, humanly speaking, that attended it, prove that he acted by divine instigation: he would never of his own accord have entered upon the charge, nor could he, without assistance from above, have conducted it to a successful issue. Some of the most considerable of these difficulties occurred during their journeys in the desert; and if the Israelites were miraculously delivered out of them, is it

not a reasonable inference that their abode there for forty years was decreed by the Divine Being as a punishment? Besides, Moses was himself excluded from the holy land: would he have punished himself, have deprived himself of the opportunity of fixing them in a place of permanent residence before he gave them their commonwealth? This has struck us rather as an inconsistency; but, upon the whole, this part of the work is written with a liberality and a talent that have highly gratified us. The rest of the Old-Testament history is given in a systematic and condensed narrative, with a close adherence, as far as regards the facts recorded, to the original; all the extraordinary events mentioned in the Old Testament are narrated as having literally occurred, but with a spirit of manliness that cannot but be very useful to the cause of revealed religion, and they are explained by a reference to the circumstances of society in those semi-barbarous ages. We are presented, in the course of the narrative, with an excellent digest of the Mosaic code, and a clear and elegant description of many of the Jewish ceremonies. We venture to prophesy that this work will produce a far more general acquaintance with the history of this remarkable people than has hitherto prevailed; and we again say that our author has entitled himself to the thanks of every friend of religion. We must here be permitted to give his review of the character of David, which we think excellent:

“Thus, having provided for the security of the succession, the maintenance of the law, and the lasting dignity of the national religion, David breathed his last, having reigned forty years over the flourishing and powerful monarchy of which he may be considered the founder. He had succeeded to a kingdom distracted with civil dissension, environed on every side by powerful and victorious enemies, without a capital, almost without an army, without any bond of union between the tribes. He left a compact and united state, stretching from the frontier of Egypt to the foot of Lebanon, from the Euphrates to the sea. He had crushed the power of the Philistines, subdued or curbed all the adjacent kingdoms; he had formed a lasting and important alliance with the great city of Tyre. He had organized an immense disposable force: every month 24,000 men, furnished in rotation by the tribes, appeared in arms, and were trained as the standing militia of the country. At the head of his army were officers of consummate experience, and, what was more highly esteemed in the warfare of the time, extraordinary personal activity, strength, and valour. His heroes remind us of those of Arthur or Charlemagne, excepting that the armour of the feudal chieftains constituted the superiority; here, main strength of body, and dauntless fortitude of mind. The Hebrew nation owed the long peace of the son's reign to the bravery and wisdom of the father. If the rapidity with which a kingdom rises to unexampled prosperity, and the permanence, as far as human wisdom can provide, of that prosperity, be a fair criterion of the abilities and character of a sovereign, few kings in history can compete with David. His personal character has often been discussed; but both by his enemies, and by some of his learned defenders, with an ignorance of, or inattention to, his age and country, in writers of such acuteness as Bayle, as melancholy as surprising. Both parties have been content to take the expression of the *man after God's own heart* in a strict and literal sense. Both have judged by modern, occidental, and Christian notions, the chieftain of an eastern and comparatively barbarous people. If David in his exile became a freebooter, he assumed a profession, like the pirate in ancient Greece, by no means dishonourable. If he employed craft or even falsehood in some of his enterprises, chivalrous or conscientious attachment to truth was probably not one of the virtues of his day. He had his harem, like other eastern kings. He waged war, and revenged himself on his foreign enemies with merciless cruelty, like other warriors of his age and country. His one great crime violated the immutable and universal laws of morality, and there-

fore admits of no excuse. On the other hand, his consummate personal bravery and military talent—his generosity to his enemies—his fidelity to his friends—his knowledge of and steadfast attention to his country—his exalted piety and gratitude towards his God, justify the zealous and fervent attachment of the Jewish people to the memory of their monarch."

We are carried through the history of the periods immediately succeeding the Old Testament in a lively and animating narrative. We are transported, in a manner, into the midst of the events, and even into all the intrigues, of the time. The tyranny and rapacity of the successive Roman governors inflame our indignation; and the ardent devotion of the Jews to their religion, and their high-spirited resistance of every attempt to violate it, throw a splendour and a glory about them which even their civil discords and their unbounded licentiousness cannot obscure. It is true, there is nothing original in this part of the work; it is little, so far as we have discovered, but a compilation from the books of the Maccabees and Josephus; but the narrative is conducted in an energetic style, and with an extensive and accurate knowledge of the subject. In fact, there are no other sources of information to which he might have recourse: but we can gladly exchange the cumbersome narration of Josephus for the elegant and vigorous version of it with which we are here presented. Mr. Milman has entered into the very spirit of this part of his subject: some of the incidents, especially that of the siege of Jotapata and its defence, are given with a dramatic effect, almost reminding us of the vivid pictures of that master of description, the author of *Waverley*. The strain of patriotism that pervades this part is delightful. Much as we have trespassed on the patience of our readers, we think they will be glad to read the following considerations which are offered on the commencement of the Jewish war:

"Yet, however frantic and desperate the insurrection, why should the Jews alone be excluded from that generous sympathy which is always awakened by the history of a people throwing off the galling yoke of oppression, and manfully resisting to the utmost in assertion of their freedom? Surely if ever people were justified in risking the peace of their country for liberty, the grinding tyranny of the successive Roman Procurators, and the deliberate and systematic cruelties of Florus, were enough to have maddened a less high-spirited and intractable race into revolt. It is true, that the war was carried on with unexampled atrocity; but, on the other hand, insurrectionary warfare is not the best school for the humaner virtues; and horrible oppression is apt to awaken the fiercer and more savage, not the loftier and nobler, passions of our nature. And it must be borne in mind, that we have the history of the war, only on the authority of some brief passages in the Roman authors, and the narrative of one to whom, notwithstanding our respect for his abilities and virtues, it is impossible not to assign the appellation of renegade. Josephus, writing to conciliate the Romans both to his own person and to the miserable remnant of his people, must be received with some mistrust. He uniformly calls the more obstinate insurgents, who continued desperately faithful to that cause which he deserted, by the odious name of robbers; but it may be remembered that the Spanish guerillas, who were called patriots in London, were brigands in Paris. It is true, that the resistance of many was the result of the wildest fanaticism. But we must not forget in what religious and historical recollections the Jews had been nurtured. To say nothing of the earlier and miraculous period of their history, what precedents of hope were offered by the more recent legends of the daring and triumphant Maccabees! It is, moreover, true that the Son of Man had prophesied the destruction of Jerusalem, and that the New Testament appears to intimate, that the measure

of wickedness in the Jewish people having been filled up in the rejection of Christ, they were doomed from that time to inevitable ruin. But we must avoid the perilous notion of confounding the Divine foreknowledge with the necessary causation of events. According to the first principles of the Mosaic constitution, national guilt led to national ruin. But still the motives which actuated many in that fatal struggle, which led to the accomplishment of the Divine predictions, may have been noble and generous. It was the national rejection of Christ, not the resistance to Rome, which was culpable. The Jew, though guilty of refusing to be a Christian, might still be a high-minded and self-devoted patriot. Although we lament that the gentle and pacific virtues of Christianity did not spread more generally through the lovely and fertile region of Palestine, yet this is no reason why we should refuse our admiration to the bravery, or our deepest pity to the sufferings of the Jewish people. Let us not read the fate of the Holy City in that unchristian temper which prevailed during the dark ages, when every Jew was considered a personal enemy of Christ, and therefore a legitimate object of hatred and persecution; but rather in the spirit of Him who, when he looked forward with prophetic foreknowledge to its desolation, nevertheless was seen 'to weep over Jerusalem.'"

Josephus is happily characterized: he certainly deserted his country in the hour of need, and exhibited a time-serving and a servility which fix upon his character some suspicion. Mr. Milman concedes to him the praise of ability, but argues, from his early desertion of the cause, that his history is in many places to be received with great allowance. He follows him, notwithstanding, with great closeness, and even in those passages where there seems to be a discrepancy between him and the evangelists, without even alluding to the fact of any difference existing, adheres to the latter. Luke, in Acts, speaks of Theudas, an impostor, who made his appearance in the life-time of Jesus, if not before; and Josephus gives the history of one of the same name, who was put to death by Festus, the Roman governor. These could not be the same individuals, for there is a variation of many years in the accounts of their times of appearance. Dr. Lardner avoids the difficulty by supposing that there were two false Messiahs of that name, and that Josephus did not mean the one alluded to in the speech of Gamaliel. Now, Mr. Milman, if he acquiesced in this solution, should have stated that there were two of the same name, or have noticed in some way or other the discrepancy. He incorporates into his narrative other events of Jewish history incidentally mentioned in the books of the New Testament, and in the present case should have acted in the same manner.

The third volume, which is chiefly occupied with the subsequent history of the Jews down to the present time, abounds with information. The rise of Rabbinism, and the establishment of the rival authorities of the Patriarch of Tiberias and the Prince of the Captivity, are interesting, and are well told. The modern history of the Jews is almost one unvarying tale of cruelty and oppression, a very dark page in the records of human events. Treated on every side with contempt and indignity, they naturally acquired much of that grovelling and sordid spirit which has been their constant reproach; but, in favourable circumstances, they have reached a grandeur of character never surpassed; they have shewn as great skill and fidelity in the discharge of important offices, as fine a capacity for knowledge, and as elegant a taste in literature, as any other set of people; and we rejoice for the honour of human nature that they are now likely to be restored to their due rights in society. The change in public feeling towards them is amazing.

They were once the objects of hatred and detestation ; their names were associated with ignominy, and themselves were exiles from all the charities and sympathies of life. In modern times, however, they share in the protection of the state, and associate with their fellow-creatures on something of a footing of equality, and we trust the day is not far distant when the last of those badges that stigmatize them shall be for ever removed.

There is one defect in this work ; it may not be considered in the same light by others, but to our minds it appears a great omission ; we mean the small mention that is made of Christ and the various transactions of his ministry. We shall be told the work is professedly a history of the Jews ; and so it is ; but the advent of the Messiah is an integral part of Jewish history, and ought to have been particularly noticed and commented upon. This grand event was the consummation of the Jewish economy, and a complete view of Jewish history should contain a full and circumstantial account of it. Josephus explains the fulfilment of prophecy in Vespasian, and our author ought to have shewn how Jesus was the prophet promised from the earliest times. The ministry of Christ was in itself an important event in the domestic history of Jerusalem, and we do think the omission detracts from the unity and completeness of the work.

The interest of the work would have been heightened had it contained more details of the domestic and literary history of the Jews. We are presented with several apologies for the passing over of this on the ground, that the object of the publication is merely historical : but there was no sufficient reason why our author should thus restrict himself ; for history includes within its scope these points. The literary history of the Jews is curious, and some very interesting details might have been given respecting their sentiments in theology and philosophy. They brought several new opinions from the place of their captivity ; and the notice of these, so far from being foreign to his object, was, in our judgment, intimately connected with it.

But we say no more : these omissions are, after all, light in the balance. We thank the author for what he has done, and for the ability with which he has done it, and promise our readers, more especially the younger part of them, much gratification and much profit from the perusal of his volumes.

Lancaster, April, 1830.

THE FORSAKEN NEST.

PARENTS and nestlings ! are ye flown ?
Here is your bed of moss and down
 Fall'n from its lofty bough.
Here ye first saw the light,
Here tried your earliest flight.
 Where are ye now ?

The Spring still decks your native tree,
Its branches wave as light and free
 As when they rocked your nest.
What has the world to give,
That here ye cannot live
 And still be blest ?

The air is fresh with sun and showers,
And insects sport, and early flowers
 Here lavish all their bloom.
What new desires awake,
That ye must thus forsake
 Your early home ?

And could ye leave the parent wing,
And rashly on the breeze upspring,
 A gayer scene to find ;
And leave your lowly nest,
With all its peace and rest,
 So far behind ?

And what has been your various fate ?
One may have found a home, a mate,
 And groves as sweet as this :
And one perchance may mourn
Days that shall ne'er return ;
 Young days of bliss.

One to the hawk has fall'n a prey ;
One, captive, pours his thrilling lay
 When hope and joy are gone ;
One seeks a foreign shore,
And thence returns no more,
 But dies alone.

So human families must part ;
And many a worn and aching heart
 Pines for its early home ;
The cheerful board and hearth,
The looks and tones of mirth,
 The hopes in bloom.

And one may smile while others weep ;
But still one precious hope they keep
 Through all life's changing years,—
To pass through joy and pain,
And mingle once again
 Their smiles and tears.

CORRESPONDENCE OF DR. DODDRIDGE.*

IN our notice of the preceding volumes of this work we abstained from all attempts at an analysis of the character of Doddridge, because so much new light was thrown upon it by the exhibition of his early correspondence as to authorize the belief that adequate materials for such an analysis had never yet been furnished. The appearance of the third volume of letters has confirmed our conviction. We find in them a development of new qualities of the understanding, and of affections which the circumstances of his previous life had not called into exercise. His experience of the domestic charities not only fixed his roving affections on a few permanent objects, but stilled the tremblings of his sensitive spirit, and made the exercise of moral courage as natural to him as it had before been difficult.

A prosecution in the Ecclesiastical Court for teaching without a licence must have been a substantial cause of trouble to a mind whose predominant desire was to be at peace, though the terms of ridicule and opprobrium in which it was, in this instance, announced, were such as to rouse the spirit of any man. There is, however, as little of exasperation as of servility in the following dignified and graceful letter to the Earl of Halifax, which was written before any assurances of countenance and support had been received from the advocates of the Dissenting interests.

"I am determined to make no unnecessary submission, nor to pay any compliment to these reverend gentlemen from which I may be legally excused, lest they should consider it as an encouragement to pursue further attacks upon my brethren. What the law of England requires I will submit to, as far as I can with a safe conscience; but if there be any thing which it is a matter of duty to contest, it seems very proper, my Lord, that it should be determined. We may then know on what ground we stand; for I am sure that if we are to depend upon the sovereign pleasure of a bishop to license schoolmasters, or even tutors, we shall owe our best privileges, as British subjects, to convenience and caprice, rather than to the law of the realm, and, what I never imagined, shall be more obliged to the lenity of our ecclesiastical, than to the equity of our civil, governors. Be it as it will, I cannot persuade myself to bear any unnecessary burthen under the present administration; nor could I ever have been attacked at a time when I should have been more sanguine of meeting with just protection. The kindest things imaginable have been lately said of the Dissenters, by public writers who are apparently under the direction of the ministry; and I believe the government, as it is now happily settled and administered, will find the Dissenters as firm and warm in its support as they have ever been. I am sure, my Lord, I am here labouring to the utmost to engage all within my influence to be good subjects; and indeed things appear much more favourable than they did when I had the honour of writing to your Lordship last. In the mean time, it would be both weak and ungrateful for us to question the readiness of the Court to do us, not only justice, but favour; for to leave us a prey to our enemies would be to add force to its own. When I write this, my Lord, it is not to screen myself from any thing the law requires, but only to make way for my first petition to your Lordship, which is, that you would please to inform me, as soon as you conveniently can, whether, as things at present stand, it be necessary for me to ask a licence, and if so, on what terms I may demand it. I bless God I have nothing to fear as to my ministerial character, and I hope I shall endeavour to preserve it, by a steadiness and decency of conduct in this affair.

* The Correspondence of Philip Doddridge, D. D. Edited by J. D. Humphreys, Esq. Vol. III. pp. 560. Colburn and Bentley, 1830.

"I would give the kind and generous Lord Halifax no trouble I could properly avoid. When I considered how zealously he had always asserted our liberties, I thought he had an undoubted right to know what is now passing; and I flatter myself so far as to believe that, as the natural greatness of your Lordship's soul inclines you to protect the meanest of your countrymen from injury and oppression, so the friendship with which you are pleased to honour me will give you a peculiar pleasure in assisting

"Your Lordship's, &c. &c.,

"PHILIP DODDRIDGE."—P. 109.

The noblest champions of liberty, and commonly the most successful, are the lovers of peace; and those who discern a moral beauty in this fact, will rejoice that an occasion was once afforded to Doddridge of proving that his religion had inspired a love of freedom, and that his profession of it involved an obligation to defend the civil rights which are protected by its spirit.

The strong light of sudden calamity is that in which character is brought out in the fullest relief, whatever be its form and hue. There is a letter of Robert Robinson's, written immediately after the death of a favourite daughter, which presents the man so decidedly, so faithfully, as to stand in the place of a volume of memoirs. There is one in the book before us, which might serve the same purpose almost as completely, though, save in a spirit of piety, it is as unlike Robinson's as the men were unlike. Robinson's is short, graphic, singular in the mode of expression, insomuch that careless readers take it to be unfeeling, while tears start to the eyes of every parent who reads it. Doddridge's is—but we will give it. It relates to a child of his, who, with her brothers and sisters, was apparently recovering from the small pox; Mrs. Doddridge, to whom the letter is addressed, having been some time absent.

"Northampton, Aug. 26, 1740.

"Our Heavenly Father is wisely training us up in a sensible dependence upon him; and I hope we cordially consent to it. As dear Cecilia is yet living, and I hope rather likely to recover than to die of this disease, though we still rejoice with trembling, I will give you the history of our anxieties a little more particularly than I have hitherto done, having been prevented, partly by the hurry in which I wrote, and partly by the fear of giving you too sudden and overwhelming an alarm. When I came down to prayer on Lord's-day morning at eight o'clock, immediately after the short prayer with which you know we begin family worship, Mrs. Wilson (who has indeed shewed a most prudent and tender care of the children, and managed her trust very well during your absence) came to me in tears, and told me that Mr. Knott wanted to speak with me. I immediately guessed his errand, especially when I saw he was so overwhelmed with grief that he could scarcely utter it. It was natural to ask if my child were dead. He told me she was yet alive, but that the doctor had hardly any hopes at all, for she was seized at two in the morning with a chilliness which was attended with convulsions. No one, my dear, can judge so well as yourself what I must feel on such an occasion; yet I found, as I had just before done in my secret retirements, a most lively sense of the love and care of God, and a calm, sweet resignation to his will, though the surprise of the news was almost as great as if my child had been seized in full health; for every body told me before she was quite in a safe and comfortable way. I had now no refuge but prayer, in which the countenances of my pupils, when I told them the story, shewed how much they were disposed to join with me. I had before me Mr. Clarke's book of the Promises; and though I had quite forgotten it, yet so it happened that I had left off, the Sabbath before, in the middle of a section, and at the beginning of the 65th page, so that the fresh words which came in course to be read were, 'And all things whatsoever ye shall ask in prayer, believing,

ye shall receive;' the next, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done to you:' then followed, 'Whatsoever ye shall ask the Father in my name, he will give it you:' 'Ask and receive, that your joy may be full:' 'Whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son:' 'If ye ask any thing in my name, I will do it;' and at last, 'The prayer of faith shall save the sick, and the Lord shall raise him up.' These scriptures falling thus undesignedly and unexpectedly in my way at that moment, and thus directly following each other, in the order in which I have transcribed them, struck me and the whole family very sensibly; and I felt great encouragement earnestly to plead them in prayer, with a very firm persuasion that, one way or other, God would make this a very teaching circumstance to me and the family. Then Mr. Bunyan came, and pleaded strongly against blistering her; but I told him it was a matter of conscience to me to follow the prescriptions of the doctor, though I left the issue entirely to God, and felt a dependence in him alone. I then wrote you the hasty lines which I hope you received by the last post, and renewed my applications to God in secret, reviewing the promises which had so much astonished and revived me in the family, when those words, 'The prayer of faith shall save the sick,' came on my heart, as if it had been from the very mouth of God himself, so that I could not forbear replying, before I was well aware, 'then it *shall*;' and I was then enabled to pray with that penetrating sense of God's almighty power, and with that confidence in his love, which I think I never had before in an equal degree; and I thought I then felt myself much more desirous that the child should be spared, if it were but a little while, and from this illness, as in answer to prayer, than on account of her recovery simply, and in itself, or of my own enjoyment of her. I lay open all my heart before you, my dear, because it seems to me something of a singular experience. While I was thus employed, with an ardour of soul which, had it long continued, would have weakened and exhausted my spirits extremely, I was told that a gentleman wanted me. This grieved me exceedingly, till I found it was Mr. Hutton, now of the Moravian church, whose Christian exhortations and consolations were very reviving to me. He said, among other things, 'God's will concerning you is, that you should be happy at all times, and in all circumstances, and particularly now in this circumstance; happy in your child's life, happy in its health, happy in its sickness, happy in its death, happy in its resurrection!' He promised to go and pray for it, and said he had known great effects attending such a method. So it was, that from that hour the child began to mend, as I wrote word to you by him that evening, and by Mr. Offley yesterday morning. I cannot pretend to say that I am assured she will recover; but I am fully persuaded that if she does not, God will make her death a blessing to us; and I think she will be spared."—P. 498.

It is scarcely necessary to say, that Dr. Doddridge was ready to refer such circumstances as are related above to natural agency, in the great majority of cases of peculiar interest, though in instances like that of Col. Gardiner's conversion, he believed in miraculous interposition. Ascribing all influences to God, he believed that the encouragements to prayer which came when they were most needed were afforded by divine mercy; but would no doubt have joined with us in referring them to the natural laws of suggestion. There is no superstition in being thankful for such encouragements, or for their being well timed.

We have here letters from Col. Gardiner and his lady, from Farmer, Clark, Mills, Neal, and Warburton. Concluding that the curiosity of our readers will be as powerful as our own to know what kind of intercourse subsisted between men so totally opposite in disposition and intellectual character as Warburton and Doddridge, we close our extracts with a portion of a letter from the former to the latter.

“DEAR SIR,

“Feb. 2, 1741.

“I had the pleasure of yours of the 22d past, after a very long, and, as it seemed, unkind silence. I did not hear of your illness, and am glad I did not till now that the same letter brings me an account of your recovery. I will, in my turn, ‘force you to a speedy answer;’ for I desire the favour of you that you would send me all the Texts, in the Old and New Testament, which you know either to be urged by others, or that you yourself think have any weight towards proving that a future state was taught by the Mosaic dispensation. It will be necessary for me to examine those texts, and I myself can find so few in the Bible, that I suspect the point I have to maintain prejudices me so as to hinder my discernment. This, therefore, will be of great use to me, and I do not know any one more capable of giving me this assistance. But, to shorten the trouble I give you, you need only mark the texts in a list, except where the inference from the text is so fine that you may reasonably suspect I cannot see it. The sooner you do this the greater will be the favour; nor need you mark who it is that employs each text in this argument, for I do not intend to take any particular notice of any one on this head.”—“I am very confident your abridging the Bishop of Sarum’s fourth Dissertation will be a very agreeable thing to him, for it is a favourite point with him. I have in the second volume had occasion to speak of the *prohibition* of cavalry, but whether in a manner he will like so well, I know not; though I think I have made it appear that the Israelites could never have conquered Canaan from the seven nations by human force alone, with only infantry. But I give other momentous reasons for the prohibition, besides a manifestation of the Divine power.”—“And now, dear Sir, I am to thank you for your friendly and obliging concern for my reputation. What you observe of that absurd account of my first volume in the ‘Works of the Learned,’ is exactly true. I believe there never was so nonsensical a piece of stuff put together. But the journal is in general a most miserable one; and, to the opprobrium of our country, we have neither any better, nor, I believe, any other; and that this will never grow better I dare be confident, but by such an accidental favour as this which you design it. I altogether approve of the method you propose to take as to the abstract; and Robinson, I dare say, will not presume to alter a word; I am sure I would not: and therefore my seeing it before he prints it will be needless. I will take care you shall have a copy sent you before publication. I propose to have it out about Easter; and yet to my shame I must tell you, though it consists of three books, the first is not yet entirely printed, and that I have not yet composed the far greatest part of the other two. To let you into this mystery, I must acquaint you with my faults and imperfections, the common occasion of all profane mysteries. I am naturally very indolent, and apt to be disgusted with what has been any time in my hands and thoughts. When I published my first volume, I intended to set about the remainder immediately, but found such a disgust to an old subject, that I deferred it from month to month, and year to year; till at length, not being able to conquer my listlessness, I was forced to have recourse to an old expedient—that is, to begin to set the press on work, and so oblige myself unavoidably to keep it going. I began this project last year, but grew weary again before I had half got through the first book; and there it stuck till just now, when I set it going again, and have absolutely promised the bookseller to supply him constantly with copy till the whole volume is printed, and to get it ready by Lady-Day. So that now I hurry through it in a strange manner, and you may expect to find it as incorrect as the former, and for the same reason. Yet I had resolved against serving this volume so; and still my evil nature prevailed, and I find, at length, it is in vain to strive with it. I take no pride, I will assure you, in telling my infirmities. I confess myself as to a friend, without any manner of affectation; and that you may see it is so, I would not have you think that natural indolence alone makes me thus play the fool. Distractions of various kinds, inseparable from human life, joined with a habit naturally melancholy, contribute greatly to increase my indolence, and force me often to seek in

letters nothing but mere amusement. This makes my reading wild and desultory; and I seek refuge from the uneasiness of thought from any book, let it be what it will, that can engage my attention. There is no one whose good opinion I more value than yours; and the marks you give me of it make me so vain, that I am resolved to humble myself in making you this confession.—By my manner of writing upon subjects, you would naturally imagine they afford me pleasure, and attach me thoroughly: I will assure you, No! I have much amused myself in human learning to wear away the tedious hours inseparable from a melancholy habit; but no earthly thing gives me pleasure, except the ties of natural relationship, and the friendship of good men; and for all views of happiness, I have no notion of such a thing but in the prospects which revealed religion affords us. You see how I treat you, as if you were my confessor. You are in a more sacred relation to me: I regard you as my friend!"—P. 529.

This ingenuous, painful confession leaves us in no disposition to censure or to make invidious comparisons; but the promise that "the meek shall inherit the earth" recurs to us when we observe the contrasting overflow of joy with which Dr. Doddridge's life was blessed. The springs of feeling were with him near the surface; they gushed out to every touch, and there was a sunlight which played on them for ever. He was too humble to grasp at a large share of human blessings, and too gentle to struggle with the jostling crowd; yet through that very humility and meekness, all things were his.

SUNDAY IN LONDON.*

SUNDAY has its localities, like other things. When Waverley was in Scotland, Sunday never came "aboon the pass;" and at the present time there are large portions of the metropolis (and the remark holds of many of our large towns) where its visitations, as a day of devotion and of rest, are alike unknown. It is banished from both extremities; from our fashionable squares and our filthy lanes; and has but a limited acquaintance with the remaining mediocrity. A Country Sabbath is a sight for a Londoner; and a beautiful and affecting sight it is. There is many an out-of-the-way village, blessed with a kind-hearted Curate in the parish church, or where Methodism, having been left to do its work on the entire population, unregarded and unopposed, wears its purest and mildest form, which presents, on the Sunday, to the eyes of the wanderer from the great city, a scene of simple devotion, of order and peace, of cleanliness, enjoyment, and improvement, which touches his heart with the feeling of a sad contrast, and sends him back full of pleasant recollections, and yet of deep regrets. When may he hope to look upon the like again? What can transform a London Sunday from the day of dissipation, bustle, uproar, drunkenness, and thievery, that it now is, into a day whose occupations the Philanthropist and the Christian may love to contemplate? The question is a difficult one; and we cannot say that the Bishop has answered it satisfactorily. We respect him,

* A Letter on the present Neglect of the Lord's Day, addressed to the Inhabitants of London and Westminster. By C. J. Blomfield, D. D., Bishop of London. Second Edition. 8vo. Pp. 38.

however, for having made the attempt. He is rather too much given to be busy; but he has never bestirred himself in a less exceptionable way than on the present occasion.

The evils on which the Bishop principally expatiates are the following:

1. Traffic in the different articles of food.

"The markets are full of buyers and sellers.—In Clare Market there is not the least show of respecting the day; an unusual degree of activity seems to prevail.—In the public streets every shop which is occupied by a butcher, a baker, a cook, a confectioner, a chemist, a greengrocer, is open during the whole morning of the Sunday, and many of them throughout the day.—The irregularities of this kind, which occur within the limits of the two cities of London and Westminster, are trivial, compared with the shocking profanation of the Sabbath which goes on in the populous suburbs of the metropolis.—A gentleman, who had personally inspected various streets and public avenues to the north-west of the metropolis, counted no less than four hundred and seventy-three shops, of various trades, open for business on the Lord's Day, besides stalls for fruit and other articles of consumption.—On the Paddington canal, business is carried on at the wharfs, and the boats are loaded and unloaded upon the Sunday, as upon the other days of the week."—Pp. 10, 11, 15.

2. Drunkenness.

"There is one evil of enormous magnitude, which is now too obvious at all times, but more distressingly so on the Lord's Day; I mean the resort of the lower orders to the almost numberless wine-vaults and gin-shops in which the work of ruin goes on throughout the week without intermission.—One most painful feature of the case is, the increase of drunkenness among females. One can hardly pass a gin-shop without seeing women, either entering or leaving it, some of them in rags, the infatuated victims of a vice now grown unconquerable by habit; but many of respectable exterior; and many, as I can testify from frequent observation, with infants in their arms.—Whoever has watched the details of female dishonesty and profligacy, in the police reports, knows in how large a proportion of cases they may be traced to this cause.—There are more than eighty liquor shops in the single line of street which lies between the two churches of Bishopsgate and Shoreditch."—Pp. 12—14.

3. Sports.

"In the outskirts of London, and especially on the Surrey side of the Thames, and in the neighbourhood of the parks, Sunday is marked by the resorting together of youthful profligates of both sexes, for the purpose of fighting, pigeon-shooting, gambling, and all kinds of improper pastimes.—A more respectable class resort to the public-houses and tea-gardens.—The principal streets of the town are kept in continual rattle by the passing and repassing of noisy vehicles which disturb our public worship.—The steam-packets up the Thames to Richmond, and downwards to Margate and the Nore, are crowded.—It has been stated, that in the month of August last, six thousand persons availed themselves of this convenience to take their pleasure, as it is called. A waterman, who lives near my own house, has told me, that he has known more than five hundred boats pass under Putney Bridge on a fine Sunday, carrying parties of pleasure."—Pp. 14, 15.

4. Sunday News-rooms.

"There are, at this time, twelve Sunday newspapers, of which forty thousand copies are circulated, principally by means of about three hundred shops."—P. 16.

These allegations chiefly apply to the poorer classes of society. The Bishop then appeals to the higher orders; his charges against them are

Sunday Travelling (carried on to such an extent that, in the parish which he once held, on the Newmarket Road, "more than forty pair of horses have sometimes been changed on Easter day") and Sunday dinner parties, Sunday evening card parties, Sunday *conversazioni*, &c., &c.

Some of these alleged evils wear rather a questionable shape. What, for instance, would be the probable consequence, were Sunday news-rooms and Sunday newspapers put down by the strong hand of the law? Would the persons who now read those papers be better employed, or worse? People cannot be made righteous and devout by Act of Parliament. Their books cannot be selected, nor their reading regulated, by statutory enactment. There is probably more gained in decorum than there is lost in devotion by the class of persons thus occupied. Then as to the park-walkers, the short-stagers, and the steam-boaters, much is to be wished as to their improvement; but is not much also to be feared as to their deterioration, were the law to interpose? A little fresh air, if it can be reached, is not at all amiss for those who are closely, during the intervening six days, in this most "populous city pent." It is certainly better for the health of the body than three services in a crowded chapel in the heart of the city. And if all the three services be not relinquished to obtain it, perhaps the soul may derive advantage too. The people who spend their lives within sight of green fields should have a little charity in this matter. The Bishop is shocked that five hundred boats should pass under Putney bridge on a Sunday; but the Bishop should remember that but for Sunday most of these people would never see Putney bridge at all; while he can look towards it from his window every Sunday and week-day, every working-day and idle-day of his episcopal existence. Reading a newspaper on a Sunday is an improvement upon never reading at all; and getting a mouthful of fresh air on a Sunday is better than never breathing any thing but city smoke. Both are advances upon utter ignorance, indolence, listlessness, and intoxication. And we verily believe it to be the fact, that the facilities which his Lordship would prohibit, operate rather to raise a class which would be less innocently employed, than to corrupt one which would be more becomingly engaged.

Indeed, disgusting and grievous as is the appearance of a London Sunday, we question much whether there be any foundation for the outcry in which his Lordship has joined about its unprecedented and increasing desecration. There never were so many places of worship, nor so well filled, in London, as at present. They have been multiplied, and are crowded, in every direction. And surely it is not a topic of unmitigated lamentation that there are stimuli and facilities for bodily and mental exercise which hold a midway place between the grossness of debauchery and the blessings of social piety; which draw off from the one if they do not conduct to the other; and which, if they do not lead the wandering sheep to where they may be safely folded, yet prevent their falling into the ditch which yawns for their reception and destruction.

The means on which the Bishop appears chiefly to rely for an amendment of the present state of things are, the raising his own "voice of authority;" the increased activity of the clergy and parish officers; the "confederation" of respectable inhabitants for "protecting the honour of God's holy name, and of repressing the profanation of his day;" and the setting a better example to the poor by the fashionable world. The last recipe reminds us of the old story of *belliſſing the cat*; undoubtedly, *when the*

higher classes are reformed, the lower will be edified by their example; and "when the sky falls, we shall catch larks."

The Bishop's "voice of authority" may sound very thunderingly in the ears of such of the inferior clergy as are dependent upon him; those whom his controul may subject to vexations, or to whom his favour may afford the prospect of promotion. Beyond this circle its potency will scarcely extend. The wealthy and fashionable will not be pamphletized into church-going; the demon of gaming will not be exorcised by the brandishing of a crozier; and in the purlieus of St. Giles's white lawn will be no match for blue ruin. A bishop's voice will not shake the earth. Let him raise it, by all means; but it is as well to "aggravate it gently;" and if the *vox* and the *preterea nihil* must go together, there is no occasion for a very loud blast of a trumpet to herald their companionship and fix upon it the world's attention. The fact is, that Dr. Blomfield has very inflated notions of episcopal importance, dignity, and authority. He has a propensity to make himself offensive and ridiculous. *Apropos*, the newspaper is just come in, full of his very edifying and gentlemanly correspondence with Mr. Williams. Even the production of the pamphlet before us appears to be considered by him as an act of condescension, and a work of supererogation. It opens with the following pompous announcement:

"Although the relation in which I stand to you, as Bishop of this diocese, does not lay on me any positive obligation to address you upon subjects of religious interest, otherwise than through the medium of the parochial clergy, yet occasions may present themselves," &c.—P. 3.

Now, however exempt an Episcopalian Bishop may be from the most bounden duties of a Christian Bishop, we would not have his Lordship imagine that his doing the dignified in this way can be of any great service to "the cause of God and his gospel."

Nor do we expect much, save mischief, from the activity of parish officers, urged on by the clergy, and by the meddling, fanatical people whom his Lordship would encourage to "confederate" for putting down Sunday abuses. The Society for the Suppression of Vice hath left no pleasant odour in the nostrils of the public. Such societies never fly at high game; they are mere sparrow-hawks; and the invidiousness of the distinction soon destroys all respect for the purity of their purpose, and leaves little regard for the rectitude of their intentions. What would it be worth even if they could wage a successful war of extermination against apple-stalls? Or if they could achieve the more wonderful triumph of blowing up the Richmond steam-boat? Or even if a renewed application (one has been made already) should induce the Home Secretary of State to close the parks against the promenading citizens? We cannot trust to the prudence of people who trace all the distresses and perils of the nation to our not being sufficiently sabbatical. We cannot confide in their clear-headedness or their cool-headedness. Let not the Bishop tempt them to be too meddlesome. Let them be warned by his example rather than warmed by his encouragement.

Is nothing to be done then? Yes; much might be done, if those who can aid in the accomplishment would but set about it properly and heartily. We will venture to throw out a few suggestions, although we cannot speak very hopefully of their prompt adoption.

The first preliminary is, that religious people should take the trouble to make themselves acquainted with the subject before they indulge in decla-

mation or proceed to action. We do not object to designating the first day of the week *the Christian Sabbath*, provided every body is made to know what the expression means. They should know that it is not the language of Scripture; that no Sabbath was instituted by Jesus Christ; that the Jewish Sabbatical law was never binding upon Gentile converts; that no transfer was ever made, by divine authority, of the enactments and sanctions of that law from the seventh day of the week to the first; that the first day of the week is called in Scripture the Lord's-day, because on it the Lord Jesus rose from the dead; that the primitive observance of it was simply a voluntary meeting of believers, most probably only in the evening, after the toils of the day, from which they had no legal means and no divine command to exonerate themselves, were over; that cessation from labour through the day is on every account, temporal and spiritual, a most desirable object; that moral utility is the basis of our obligation to make the Lord's-day a day of holy rest; and that in this modified sense we may with propriety and beauty call the day our Sabbath, the Christian Sabbath. All this is evident on inspection of the New Testament; and it is surely not too much to require of Christians that they should know a little about what they say, and whereof they affirm, when they attempt to interfere with the laws of their country and the manners of their countrymen.

So far as we can judge from his Letter, Dr. Blomfield would not dissent very vehemently from this statement, although he seems sometimes to be disposed to mystify his readers, and sometimes to be mystified himself. His Lordship is not a very clear theologian. An Appendix on the distinction between the appellations "Lord's-day" and "Sabbath," is a notable specimen of confusion, from which he who can disentangle a meaning, well deserves to have it as a worthy prize for his pains. But his Lordship may improve if the duties of his high station will but allow him a little time to study the subject; and then, we hope, he would fall in with the suggestion we have to offer, and which is, that churches and preachers should cease to trick the people into transgression, as they now do, by the misapplication of the fourth commandment of the Jewish Law. Christianity is not at all honoured by the decalogue being elevated as the summary of its morality. Our Lord has given us his own summary, comprehending every thing in the love of God and of our neighbour, and by that we should abide. The decalogue is perfect as to the specific purpose for which it was announced, but it is imperfect as an exhibition of Christian duty; and in particular the repetition of the fourth commandment, in the sense which people are led to affix to it, is a misrepresentation and an imposition. The place of that commandment is in the annals of Jewish history, and not in the code of Christian obligations. There will always be people who perceive this legerdemain, and are disgusted by it. It is high time for pious frauds to become obsolete. We have known very little children make the discovery that the seventh day was not the first day, and that there was mystery or cajolery somewhere in this business. Let the cessation of labour, decorous conduct, and attention to the means of religious improvement on the Lord's-day, be enforced in a plain, true, and straight-forward way. That will deserve success; which is something towards obtaining it.

The common Sabbatarian declamations are very like "traps to catch consciences." They hold forth a standard, conformity with which, in the existing state of society, is impracticable. They create guilt. The conscience is hardened with imaginary, but unavoidable offences, and so it acquires an unholy strength to bear the sense of voluntary and real trans-

gressions. We are often told of those who suffer the last penalty of the law tracing all their criminality to Sabbath-breaking as its origin. The inference is not altogether that which is commonly deduced. There is a moral in the fact for preachers as well as for thieves. He who by the unauthorized announcement of a positive institution which he ascribes to the Deity, and the violation of which is in the highest degree probable, creates a sin which sears the consciences of the ignorant, and hardens them for offences against society, is so far *particeps criminis*. There is much mischief very unintentionally produced in this way. Last-dying-speeches and confessions of the description now referred to, if they really come from the culprit's own mind, which is probably not always the case, should be regarded not as a trophy, but as a reproach: they hold forth a warning to the Sabbath-making priest, as well as to the Sabbath-breaking sinner.

Our next suggestion is, that the religious occupations of the Sunday should be rendered more interesting and attractive. Services should be shortened, better arranged, made more simple, comprehensive, and generally impressive and affecting, than they are at present. There is great room for amendment in the ordinary routine of worship, of the Dissenting not less than of the Episcopal service. We are for no increased attractiveness at the expense of the ultimate object of assembling ourselves together, but for such as will conduce to that object, and render the service more efficient in the same degree that it is rendered more delightful. On some occasion we may probably go into particulars on this subject. Few persons can doubt, we think, that some improvement of this kind is practicable and desirable. Then, in the Church at least, the preaching may be immeasurably better and more useful than it is. Let the Establishment but do its duty by the people, and allow no man to hold the office of a public instructor who does not effectively discharge its functions, and more will be done than by any other means whatever for making a city Sunday a lovely and a hallowed day. The Bishop records a fact, the testimony of which is decisive. "Where opportunities are afforded to the poor of attending the service of our Church, under the ministry of diligent and faithful clergymen, the evils complained of are almost always found to be in the same degree abated." Why, then, let every parish have a "diligent and faithful" clergyman. Try that first, ye recipients of millions of a nation's money, for purposes which are allowed not accomplished. Dismiss your idle, feeble, sleepy, corrupt watchmen, and let there be a new moral police, which will do the duty for which it is so liberally paid. We have heard of schools in which, if a boy played truant, the teacher was held to be the culprit. Had he rendered school sufficiently interesting, the boy would not voluntarily have stayed away. So with our public schools of religion and morality. The teacher is in fault if the people play truant.

Another good thing would be (we speak of London and its vicinity more especially) to allow the use of the churches, in the intervals of Episcopal service, to Dissenting preachers, under such regulations as the number of claimants might render expedient. There is no need of new churches, and many which have been erected might have been spared. But great good might be done by the free and incessant use of those which exist. Much Sunday travelling is compulsory upon Nonconformists, of which a considerable portion might be avoided, if the preachers and worship of their choice could thus be brought home to them. Moreover, those who are so located, that a Sunday walk, ride, or sail, is to them almost the breath of their animal life, might thus find that they were not reduced to the alternative of

existing altogether without air or without worship. The most rigid censor of their present proceedings need not object to this plan as an unholy compromise. He who said, "Ye cannot serve God and Mammon," would never have objected to the providing for those who were serving Mammon the opportunities and inducements for serving God. Let the one destroy the other; but it must be introduced before it can operate. The preacher must get a hearing before he can convince and convert.

There would be no difficulty about such an arrangement as this *if* the promotion of religion were the primary object with the Church. In fact, the accommodation would only be the concession of a right. The churches are public property: they were built and are kept up at the public expense. What there is of private endowment is chiefly of Roman Catholic origin, which at the Reformation (how equitably we do not now inquire) became also the property of the state, that is, of the public. The public has a right to the use of these edifices in such a manner as is most conducive to the public good. What says the Church to such a test of the sincerity and purity of its zeal?

If the stamp duty were taken off, religious newspapers would multiply. We have a few, but they struggle hard for existence. In America they abound. They would be powerful coadjutors in reforming the manners of the people. Here is a good opportunity for the Bishop to atone for that hasty insult to the press for which he has already been rebuked as he deserved, but of which the recollection will scarcely be obliterated by the note, half explanation and half apology, which he has appended to the passage in the second edition of his pamphlet. He will raise his mitred front in the senate to good purpose when he moves the peers of Great Britain to abolish a restriction which alone prevents the existence of this new but most effective machinery for diffusing knowledge and strengthening religious principle in the community.

Universal education, honestly and energetically promoted, is a means of gradual reformation so obvious and so powerful, that we need only mention it.

With the exception of not more than a word or two, we join most heartily in the prayer with which our author concludes, that the Lord's-day may be hallowed according to the following description of its duties in the beautiful language of Jeremy Taylor:

"Such works as are of necessity and charity, is a necessary duty of the day; and to do acts of public religion is the other part of it. So much is made matter of duty by the intervention of public authority; and though the Church hath made no more prescriptions in this, and God hath made none at all, yet he who keeps the day most strictly, most religiously, he keeps it best, and most consonant to the design of the Church, and the ends of religion, and the opportunity of the present leisure, and the interests of his soul. The acts of religion proper for the day are prayers and public liturgies, preaching, catechizing, acts of charity, visiting sick persons, acts of eucharist to God, of hospitality to our poor neighbours, of friendliness and civility to all, reconciling differences; and, after the public assemblies are dissolved, any act of direct religion to God, or of ease and remission to servants; or whatsoever else is good in manners, or in piety, or in mercy."—Pp. 34, 35.

ON THE DUTY OF AVOWING OUR RELIGIOUS OPINIONS.

[The following article is translated from No. IV. of the New Series of the *Revue Protestante*. It will furnish our readers with a specimen of the style and spirit of that valuable work ; with an illustration of the present state of religious opinion and feeling in France ; and, *mutatis mutandis*, there are perhaps some in our own country who may profit by its perusal.]

It is one of the characteristic features of the age in which we live, that every man professes a political opinion. The camp of the neutrals has been forced, and they have all been compelled to choose their colours, and to abide by them. Public attention is fixed on the public welfare ; and mind is now engaged with the concerns of a nation, as it was formerly with those of a city : the same lever is employed in raising weightier burdens ; and the famous law of Solon, (condemned by Plutarch,) that law which ordained that every citizen should declare for one side or the other, would be in our days a needless enactment. The shock which was given to the old countries of Europe by the French Revolution, the voice of the national tribunals, the daily perusal of the thousands of newspapers, whose echoes are heard undiminished by distance, all have concurred in furnishing every one with the power of forming his own opinion. Formerly every hamlet, like Goldsmith's Deserted Village, had its newsmonger ; now every hamlet has its politician : long tales have yielded to the discussion of principles ; and the poor man, feeling himself a proprietor, no where abandons himself to total ignorance of the laws which protect his humble property. In the higher classes we may even say that this ignorance is becoming from day to day more impossible. The spring which has been recently given to mind is every where at work, in one place with more ardour, in another with less ; but it is every where perceptible ; and wherever it is favoured and directed by a national representation, it must inevitably spread from one to another, as in an electric chain, and throw out its sparks to the most isolated hut. Where there is as yet no representation of the people, opinion may be silent, or it may express itself with caution, and in a low tone, seldom heard beyond its own frontiers. It is forming nevertheless—it is strengthening, and sooner or later its voice will be heard : in due time that voice will be manly. It is to be observed, that with us poor creatures who have only lately assumed the liberty of having (much less of declaring) an opinion, it is not, for the time, essential that our new birth of ideas should be perfectly correct and free from exaggeration and error. The ancien régime produced but one Montesquieu, and has no right to require at our hands more than one Royer Collard : it would be expecting too much from the rising generation of the age, hardly yet invested with the toga virilis, and admitted to the assemblies of the people. What is really essential is, that these new ideas should engage the attention, occupy and please. Let them be permitted to spread, and they will be their own correctors. Let them not be feared, for they are pacific in their nature, and nobody now desires to clear the rust from the pikes and hatchets of the Revolution. This progress of mind, this thirst for knowledge, (notwithstanding the temerity of judgment which may sometimes accompany it,) and the lively interest which every individual now takes in the good of the whole, are all prognostications of a new æra of peace, freedom, and glory for Europe, and it is in our opinion a decided advantage that every man has his political opinion : it is time that every man should also have his religious opinions.

At present it is not so. Every man knows what he thinks of his government; many do not know what they think of their church. With regard to earth, opinion is fixed, and the mind is intent on it; with regard to heaven, opinion is often vague, uncertain, and fluctuating; sometimes even there is no opinion at all, and the mind is not brought to bear on the subject.—We have thrown out the above preliminary observations on purpose to shew the enormous and deplorable difference in this respect between the political and the religious world: the one has more servants, more partisans, more privy-counsellors, than it needs, and the other is wholly without. Listen to the style of conversation in Europe, and see what portion of it turns on religious affairs. Enter into the most intellectual society, and behold where political science has set her wrinkles, and bestowed her air of importance, or her sarcastic smiles; and then behold where piety has set her seal. See and count! Let it not be supposed that we are about to raise a cry of “Atheism!” The old bugbear is worn out. Besides, we are convinced that at the present day no man is an Atheist: it does not therefore follow that every man has and professes a religious opinion. Neither do we suppose with M. La Mennaie, who has employed his wordy eloquence in support of his sophistry, that the present generation is of so obtuse a nature, that it can never be roused but by the seals upon a new loan, or the arrival of a flock of goats from Thibet. No, the age is not as indifferent as it is thought, or at least said to be. Where is the generous purpose, or the signal misfortune, which has not moved all hearts, and propagated from nation to nation an ardent sympathy? All the grand questions which appeal to humanity, the Slave-trade, the treatment of prisoners, capital punishment, the education of the poor, have they not all found supporters, who would give not only their silver and gold (which is nothing), but their time (which is every thing)? The science of statistics even, which used to count nothing but conscripts, is it not now employed in counting orphans and paupers? Can it be forgotten how nobly Europe has answered to the cries of afflicted Greece? Is it possible to overlook this first example of what can be done for a *people* by the *people* of other lands? No; the moral apathy with which the age is reproached, is only on the surface; the depths of the heart are tender. But the great obstacle which religion now experiences is the fear of making an open profession. People are now religious without daring to say so; they believe, but they believe in silence; they pray, but in secret. The Bible is concealed at the approach of a stranger. Nobody chooses to be caught in the fact of attending to religion; they are afraid of joining any church or communicating with any sect; they are unwilling to take part in favour of any worship or against it; and they come to the Lord (like Nicodemus) by night. Hence it follows, that they organize a temple of which they are themselves at once priests and worshipers; they hold communion only with themselves; and without being irreligious, they appear so. Every public act of worship is carefully avoided; they do not wish to be suspected of piety; and the injunction of the apostle, (1 Pet. iii. 15,) “Be ye always ready to give an answer to every man that asketh you a reason of the hope that is in you,” is utterly disregarded. This evil, which is now extensive, is the grand bane of Christianity. In the towns it prevails more than in the country: in the latter it is impossible to make a secret of one’s faith; every one is soon found out and noted. In great cities, every one is confounded in the crowd, and he may conceal his religion as easily as he can conceal his conduct or his fortune. The Romish Church has its share in this general calamity which has fallen upon religion; more men than the world sup-

poses go secretly to mass, and are Catholics without daring to confess it. In the Reformed Church the evil is still greater; Protestantism has a still larger number of secret disciples, who may be divided into two classes. In the first we may place all those Catholics, who are Catholics no longer, whose hearts have renounced the worship, and who neglect even its exterior observances. These have but one step more to make towards us, but this last step they do not take; they are on the threshold, but they enter not; they touch the door of the holy place, and they sometimes lift up their hands, but they do not knock. Ah, that they could be persuaded that the door will not open of its own accord! In the same class we must place those who are Protestants by birth, education, and name, who were communicants in their youth, and who appear to have renounced their worship and forgotten the road to the temple. Perhaps, with the help of an almanac, they may recollect the birth of their Saviour on the 25th of December, or his resurrection the first Sunday after the first full moon of the vernal equinox, and they may undertake to present themselves and perform an act of devotion with their brethren. They are Protestants every where but in a Protestant church. This fatal dread of making a profession extends even to Judaism: Jews have been known to baptize their children, and to continue Jews. Let us not shun to declare that they thus offend both Moses and Christ.—We will now examine the motives which keep these lukewarm admirers at a distance from the God they adore; let us weigh them in the balance, and call this species of piety by its true name. An over anxiety about the things of this world is a principal ingredient in it.

There are many who do not allow themselves leisure to be religious, or to profess any religion. Amongst their days there is no Sabbath; they know, indeed, that one day in seven, courts of justice, government offices, counting-houses, and shops, are all shut, but it never occurs to them that the temples are open. Such men live for the purpose of living, and only forget that life is terminated by death, and revives in eternity. Another actuating motive in the two classes of anonymous Protestants which we have mentioned is pride. They have conceived a distaste for the worship whose simplicity they theoretically admire. Their fastidiousness is annoyed at the unpolished plainness of expression in our beautiful Liturgy; the obsolete words in our Psalter offend their critical acumen; they cannot worship God in such an antiquated style; our old-fashioned melodies grate on their ears, and how few of our preachers would they condescend to hear to the end! How few sermons are there deep enough to afford them instruction, or striking enough to engage their attention! A Sermon!—the very word disgusts them; the word is condemned; and Irving, the only English preacher who ever competed for a moment with the celebrated Chalmers, was so well aware of it, that, by a pitiful stratagem, he changed the name as he could not change the thing, and put forth four of his discourses under the whimsical title of “Four Orations for the Oracles of God.” It may easily be imagined after this that *edification* is another obsolete word in their vocabulary. They have lost the habit, and can never resume it, till a form of worship is devised more in accordance with their superior wisdom! In the mean time they keep aloof, and dwell in a higher sphere; they go, like Moses, to present their devotions on the top of Mount Sinai, and like him they are hidden from the vulgar gaze by the clouds which cover its summit—the only difference in their case is, that God has not called them. Pretences as worthless as these are sufficient to detain the timid half-way between the Romish and Protestant Churches.

We are not speaking of those who are ostensibly Catholic, (it is not for us to question their faith or their sincerity,) but of those who to all appearance have forsaken the Romish Church—who have condemned it, but have not replaced it. The dread of making an open profession is the actuating motive with all these, though it presents itself in a thousand different forms. Sometimes it is the vague idea that “we ought not to forsake our religion.” Undoubtedly not; while it reigns in the heart, so long you ought to abide by it. When it has lost its power over the heart, is its place to remain for ever unoccupied? Is it *your* religion when you have ceased to trust in it? No—the religion you believe in is *yours*, and you ought to profess it. Sometimes it is the notion that “we should adhere to the faith of our fathers and of our country.” Right, as long as that faith is yours; but what if it be so no longer? Besides, what is the faith of your ancestors? Are we to be Christians according to our genealogical tables? Shall we resume the controversies of the seventeenth century, write a new history of Diversities, and discuss what Bossuet and Fenelon, Arnault and Pascal, thought of the worship of the Sacré-Cœur? And what is the faith of our country? Under the Imperial Government it was “the religion of an immense majority of the inhabitants of France,” and since the Restoration it is “the religion of the State;” but our own opinion is, that the charter of Louis XVIII. has determined every thing *except* our religious opinions. Let us not forget that the Jews rejected the Messiah, under this pretext of inviolable attachment to their national and hereditary religion, when they said to him, “We are the children of Abraham.” Another maxim, which has a more specious appearance, is, that we should abide by the religion in which we were born; but this is only another form of what we have already considered, and if this convenient arrangement were in force, human nature would be parcelled out into districts of religion, (as ancient Egypt and modern India were into castes,) with a prohibition of crossing the line. Superstition and error would thus become inviolable and interminable; Jews would be for ever Jews; Mahometans for ever Mahometans; Budhaists for ever Budhaists; Pagans for ever in Pagan darkness; and it would be only wonderful that there should be any Christians in the world; for the assembled Sanhedrim would have been justified in saying to the Saviour, “We mean to abide in the religion in which we were born!” These pretences, however, these worn-out sophisms, would have little influence unsupported by circumstance, by interest, and by timidity. Patronage to secure, a place to obtain, a fortune to make, false shame for fear of being talked of and charged with presumption, the odium attached to the character of a new convert (so hard to be borne,) the fear of being charged with sinister motives—in a word, the multitude of petty troubles which are inseparable attendants upon the great affairs of life, all these things operate in deterring from the open profession of Protestantism an immense number of timid proselytes, who, like certain crusaders of old, wear the cross hidden under their garments, and do not set off for Palestine. It is our duty to proclaim, at the risk of offending some of our readers for their own good, that all this is disgraceful cowardice. Our age has been reproached with wanting civil courage; it is also deficient in religious courage, which is the worst species of cowardice. If it became universal, the church would be annihilated, and the spirit of *égoïsme* would be substituted for the spirit of the gospel; for if one individual has a right to conceal his belief, all have that right. This kind of silence and concealment is contrary to the very essence of Christianity, which belongs to and is addressed to all. Religion is a public concern; it is not designed to isolate

men, and give each one his cell; but to unite them in large communities, that they may be one fold under one shepherd. Your faith should enlighten and support mine, and mine yours; we ought to act in common in support of our common belief, and the temple of the New Jerusalem will not be built till the people, delivered from Babylon, shall all join in the labour. These reflections inspire us with profound regret. What a different aspect would Protestantism present, to its friends and its enemies, if all its adherents would rise up at once, like the Hebrews at the foot of Mount Carmel, and choose whom they would serve!—if they would leave all vain disputes about words, and, uniting in charity, in the holy liberty of the faith, would permit the sacred right of private examination to bring forth its fruit, and to shew its power! Our only profession of belief would then be the recognition of the Scriptures as the word of God, and Europe would one day rouse herself in amazement at the number of Protestants amongst her children. This day *will come*—but Heaven only knows when.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*The Unitarian Christian's Faith: a Discourse.* By William Hamilton Drummond, D.D. London: Hunter. 8vo. Pp. 32. 1830.

This sermon was introductory to the series of lectures now delivering by the Unitarian ministers of Dublin. A list of the subjects may be referred to in our April number. The discourse was admirably adapted to the occasion, and the perusal of it confirms our anticipations of great good from those lectures. English hearers and readers of Unitarian Sermons must not expect much novelty in it; but there is enough of novelty to satisfy us in the occasion and circumstances of its delivery. Dr. Drummond's statement of Unitarian Christian principles is, as would be expected, comprehensive, perspicuous, and energetic. We quote with much pleasure the following reply to an objection which is often made, and which unhappily has sometimes been backed by gross and cruel misrepresentations of facts:

"Much industry has been employed to alarm the weak and ignorant, and to prejudice them against Unitarian Christianity, by charging it as deficient in supplying comfort to the dying. We wish the charge were put into some distinct and tangible shape, that we might judge of its credibility. What do our accusers mean? Do they complain that

the ministers of our religion do not administer Extreme Unction?—Or that they do not usurp the judgment-seat of Christ, pronounce absolution, and dismiss the parting spirit with a passport to heaven? Verily, then, the charge is true. They do not anoint—they do not absolve, neither do they place any great dependence on those conversions which are wrought instantaneously, when the mind is weakened by disease, and under the impression of fear; nor do they, by any 'authority committed unto them,' declare that the gates of heaven will fly open to admit the sinner whose life has been spent in violation of the laws of God, on his pronouncing a few cabalistic words, or declaring his belief in some mysterious points of doctrine. They dare not assure him that he will be crowned like him who has honourably reached the goal in the Christian race, or lawfully triumphed in the 'good fight of faith,' and that he must inevitably be numbered among the white-robed sons of light. Such inebriating comforts as these, Unitarian Christianity cannot administer. At the same time she desires no one to despair; though she does not encourage presumptuous expectations, she affixes no limits to the mercy of God.

"Religious display, always odious, becomes peculiarly disgusting in the chamber of disease and death. The bed of

the dying should be as a spot of holy ground that would be profaned by exposure to the vulgar gaze. There should the mind be permitted to retire within herself, and shutting out the world, hold communion with God, on her bed, and be still. There should faith and hope, undisturbed by spiritual quackery and bravados, celebrate their last triumphs on earth, unseen but by the eye, unaided but by the hand of friendship and affection. There should ascend the fervent prayer and the devout aspiration, to be heard only by the Most High, not to be re-echoed by an admiring crowd—not to proclaim how a sinner can be converted, or a saint become doubly sainted, at a time when the world should have lost its influence, and in a place where vanity should find no admission. There should religion exercise her power in moving the patient to repent—to forgive, as he prays to be forgiven—to ‘set his house in order’—to make restitution, and all possible reparation for past neglect, or violation of duty—to perform the last offices of justice and benevolence—to contemplate with devout gratitude the example of the Lord Jesus, who was made perfect through sufferings, and ‘who, for the joy that was before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God’—and so to profit by the divine contemplation that it may elevate the thoughts from earth to heaven, from time to eternity. Yes: the Unitarian Christian’s religion, which has been his faithful guide and comforter through life, becomes his supporter in the hour of dissolution. It teaches him to look on the grave as the portal to immortality. It leads him, in spirit, to accompany the Saviour risen triumphant from the tomb to the mansions of glory; and ‘ere this life be past,’ gives him a blissful anticipation of the joys of heaven. What gospel duties does not Unitarian Christianity inculcate? What gospel consolations can it not impart? Who live more virtuously and happily than they who act most faithful to its principles? Who die with prospects more cheering, or more sublime? We know to whom death is an object of awful apprehension; but it is not to the Unitarian Christian. They whose views of the Deity are clouded by superstition and fanaticism, who think the ever-blessed God influenced by partialities and prejudices, and ‘altogether such an one as themselves’—they whose minds are filled with the horrible creations of their own fancy, with Calvinistic monstrosi-

ties, and images of blood, may regard death as the executioner of hell, come to carry into effect the curses of eternal, immitigable wrath. But the Unitarian Christian has not so learned of Christ. He regards death not as a grim tyrant, issuing from the realms of darkness to seize his predestinated victims, and hurry them down to realms of irremediable woe; but as the herald of Jehovah, deputed to undo the heavy burdens, and let the prisoners free—as the angel of a kind Providence, come to loose ‘the silver cord, and break the golden bowl!’—to fledge the immortal spirit to mount on high, that it may become the inhabitant of a happier sphere, and approach nearer and nearer the Source of everlasting life, there to quaff immortality and joy, and join the glorious assemblage of saints and angels in anthems of praise and thanksgiving ‘to Him that sitteth on the throne, and unto the Lamb for ever and ever!’ ”—Pp. 27—29.

The discourse concludes with a cogent exhortation:

“We are well aware that the business of reform must proceed gradually: old habits and modes of thinking are not to be shaken off in an instant. A whole generation, perhaps two generations, must pass away before our principles come into full operation, or their influence be very extensively felt. But we despair not of their final, permanent, universal triumph. An impulse has been given that will continue to act. The springs of the public mind have begun to take a new temper and polish, and will not, we trust, be easily brought back to a state of rust and inaction. The greatest impediment, or rather the only impediment in our way, is our own supineness. Let not our charity extinguish our zeal: let not our liberality generate indifference. If our principles are what we conscientiously believe them to be, fitted to advance the glory of God and the happiness of man, they are worth supporting by an open and manly avowal of our belief in their superiority—they are worth supporting by our influence, our conversation, our actions, our writings, and our purses—they are worth supporting, should times and circumstances require it, at the peril of our lives, with an apostle’s spirit, and a martyr’s self-devotion. Let us engage in this cause heartily, ‘as unto the Lord, and not as unto men,’ resolved to ‘contend earnestly for the faith once delivered to the saints’—the hallowed faith which, having been long hid behind the darkest clouds of superstition, is now beginning to shine forth like

the sun in the firmament, and pour its cheering and invigorating light on those who sat long in 'the region and the shadow of death.' Let there be no concealment — no time-serving — none of that 'fear of man which bringeth a snare,'—a snare for the conscience, the integrity, the honour, and the happiness of all who have the misfortune or the folly to be caught by it. Let there be no sneaking, shuffling, simpering, sycophantic complaisance — no compromise of principle for fear of changing a patron's smile to a frown; but state honestly and fearlessly, especially you who are ministers of the word, what your faith is, and be ready always to give an answer, (or to make a defence,) with meekness and reverence, to every man that asketh you a reason of the hope that is in you; having a good conscience, that in whatsoever they speak against you as evil-doers, (or heretical thinkers,) they may be ashamed who slanderously accuse your good behaviour in Christ. 'Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.' Love for our fellow-creatures should prompt us to diffuse among them the blessings which we ourselves enjoy, and lead them, if possible, to make their escape from mental bondage and spiritual darkness—love for God, and for his Christ, should induce us to do all we can for the extension of his kingdom—and a regard for our own honour and happiness, and for the approbation of our Sovereign Judge, at the great day of reckoning, when we must give an account of our talents, should stimulate to activity and industry in that great and good cause which we believe to be the cause of heaven."—Pp. 31, 32.

ART. II.—*The Principles of Dissent.*

By Thomas Scales. London : Simpkin and Marshall. 12mo. Pp. 269.

It gives us much pleasure to observe the greatly increased and rapidly increasing interest which is excited by the subject of Dissent amongst those who call themselves orthodox. It was allowed to remain in abeyance much too long; nor can we wonder that the leaders of the popular sects should at length begin to feel that if the co-operation, in their missionary and other societies, of members of the Establishment, was only to be purchased by silence on the topic of nonconformity, they were paying a cost-

ly price for it. They are evidently resolved to pay that price no longer. Cheap publications on the principles of Dissent have of late multiplied amongst them. We rejoice in the fact, not merely because there is so much connected with the Establishment which we can only consider as a nuisance which all good Christians should labour to abate; but also because we anticipate much good to the sects themselves from the popular exhibition of those principles. Too many of their churches are as yet only in the alphabet of Christian Liberty; and both themselves and their neighbours will be benefited by their getting on a little further, and being enabled to spell out a sentence which may perhaps be a sentence of condemnation on the spiritual domination and indirect persecution by which they are not unfrequently characterized. In shewing why Dissenting churches cast off the yoke of Episcopacy, it may chance to appear that the individual members of those churches have rights of conscience too; and that the imposition of a creed is as truly an usurpation and a tyranny in the one case as in the other.

Mr. Scales, who is a Congregationalist Minister at Leeds, lays down the three following propositions as "General and Fundamental Principles:"

"1. We hold and assert the Liberty of Human Conscience from all external and legislative restraints, and the right of every man to judge and act for himself in the concerns of religion without the interference of human authority to coerce or controul him."—P. 24.

"2. The Word of God is the only rule by which his church must be organized and governed, is entirely sufficient for all the purposes of faith and discipline, and exclusively and authoritatively prescribes both the *credenda* and *agenda* of Christianity, the doctrines which God requires his people to believe, and the duties and services which belong to his worship."—Pp. 44, 45.

"3. The Lord Jesus Christ is the only Head of the church, and holds and exercises, by special and divine appointment, an undivided and legislative authority and sovereignty on all the affairs of religion, and over the faith and consciences of Christians, as his professed disciples and subjects."—Pp. 65, 66.

It would have been better to have allowed the first proposition, which is the real strength of the case, to stand alone. The second assumes a particularity of direction about organizing and governing churches which is not to be found in

the New Testament; and the third, as the author seems to be aware, only repeats in a figurative form what had been before said literally. But Mr. Scales is something more than his title-page proclaims. He writes to recommend, not only the principles of Dissent, but of Congregationalism; and claims for the latter divine authority. Now the question which he puts, as a conclusive one, in reference to some of the practices of the Established Church, ("by what law?") might be demanded, with equal force, of some common practices amongst Congregationalists; nor is it a question easy to be answered by any who profess to find in the New Testament, not only a treasury of religious principles, but a complete and minute directory of forms and observances. When the majority of the members of Congregational Churches shall allow the minority to be fully persuaded in their own minds, and to interpret Scripture for themselves without expelling them, should they arrive at different conclusions on points of doctrine, or even of practice, when not involving moral principle, then, and not till then, may they come forward as the consistent friends of Liberty of Conscience. The requirement of conformity with a faith of a majority, whether made in Westminster Hall or in a barn, whether enforced by pecuniary mulct or by expulsion from the society to which the individual wishes to belong, is alike spiritual tyranny, and the one differs from the other only in degree, not in principle.

It is but just to add that this little volume does its author great credit for the unpretending, clear, and argumentative style in which it is written, and still more for the calm, conciliatory, and Christian temper which he uniformly evinces.

ART. III.—*A Discourse on the Proper Character of Religious Institutions, delivered at the Opening of the Independent Congregational Church, in Barton Square, Salem, U. S. North America.* By Henry Colman. Liverpool: F. B. Wright. London: Hunter. 12mo. Pp. 33.

Mr. F. WRIGHT has done well to republish this excellent discourse; and it is gratifying to find that another edition of it was "much called for." Its character is catholic, rational, and spiritual. It unfolds in an earnest, and sometimes

eloquent manner, the true principles on which rest the external observances of religious worship, the spirit in which they should be attended to, and the ends to which they should be directed.

At the end we have the following Hymn for the Occasion by the Rev. John Pierpoint:

"O Thou, to whom in ancient time
The lyre of Hebrew bards was strung,
Whom kings adored in song sublime,
And prophets praised with glowing tongue.

Not now, on Zion's height alone,
Thy favoured worshiper may dwell,
Nor where, at sultry noon, thy Son
Sat, weary, by the Patriarch's well.

From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven, and find acceptance there.

In this Thy house, whose doors we now
For social worship first unfold,
To Thee the suppliant throng shall bow,
While circling years on years are rolled.

To Thee shall Age, with snowy hair,
And Strength and Beauty, bend the knee,

And Childhood lisp, with reverent air,
Its praises and its prayers to Thee.

O Thou, to whom in ancient time
The lyre of prophet-bards was strung,
To Thee, at last, in every clime
Shall temples rise and praise be sung."

Pp. 32, 33.

ART. IV.—*Twelve Sermons, brief and explanatory.* By the Rev. E. S. Appleyard, B.A. London: Hatchard.

THE Preface to this small and very cheap volume informs us that it is published "as an experiment, to ascertain whether the writer who, by weakness of health, is rendered incapable of exercising himself in his proper vocation, can, in a more humble mode, make himself, in the least degree, useful to his fellow-creatures." We should be sorry that the answer to a question like this were suspended upon the success of such an experiment, for, wherever we discern, as in the present instance, proofs of ability and originality, and, what is far better, of sterling piety and Christian feeling, the capacity of the author for usefulness can be no matter of question at all, and our doubts can only extend to the means he has

taken for improving his talent and making it more productive.

The spirit and character of the discourses are very far from common-place. They are energetic, vigorous, pious towards God and generous towards man, perfectly free from bigotry, and full of affectionate attachment to the gospel. It is because they are all this, and because they testify plainly in many passages to the author's ability, that we regret the too obvious want of care in their preparation for the press. Besides that good taste is often sacrificed to effect, the instances of careless and confused construction and grammatical inaccuracy are of frequent occurrence. The author must surely be aware that *published* sermons, at the very best, come to us under a great disadvantage: they are too short to fulfil the promise which some lofty exordium had perhaps held out. They do not contain enough in their narrow limits to meet the doubts or difficulties of the private thinker; they are not sufficient under such circumstances for the purposes of *instruction*, and for those of *excitement* they commonly fail, because they want the accompaniments which make pulpit ministrations so effective. We miss the voice, the eye, the gesture of the speaker, which have much to do with our impressions of his sincerity, consequently with his powers of persuasion. We miss also the sacred associations of time and place, the preparatory prayers and hymns, the consciousness of sympathy with many brethren. We have said that our author must be aware of all this. Can it be then that his work is *designedly* left in its present unfinished state, for the sake of presenting to his clerical brethren a specimen of sermons prepared with just that degree of care requisite for their delivery from the pulpit by well qualified preachers, who may enlarge upon and improve them?

The author has, perhaps, observed that mere skeleton sermons, which offer only hints for general arrangement, though they accustom writers to a methodical distribution of their subject-matter, suggest very little to the imagination or feelings; *his* sketches, therefore, are to be of a different kind; they are devoid of outline, of regular division, of fixed plan; but they present us with many scattered beauties, more or less worked out, according to his fancy. This, if we have guessed aright, is certainly not a bad idea, and it might have been much better executed. The be-

ginnings of a passage designed to be eloquent, might surely have been correct, and unfortunately it is in some striking passages that defect is most apparent.

We had marked a few sentences illustrative of the truth of this observation, but we forbear, and give with greater pleasure a specimen of the author's best style; the *spirit* is uniformly good.

Who but must admire the kind and Christian benevolence of the following passage from the Sermon "On the Love of God and of our Neighbour"?

"You can love a thousand things which you do not even yet know to be worthy of your love, and can you not love him whose worth you do know?—know beyond a doubt, know by every test which your reason or your imagination can supply to you? Can you not love him who is so mild, so gentle, so affectionate, and so kind and generous withal, that if we only give, as it were, a promise that we will try to love him, he will send his Holy Spirit into our hearts, which shall teach us to love him as we ought? Can you not love such a Being? Ah! you cannot love him—the creature love the Creator!—Well, then, take a lower range; love him who is formed from the same dust, who inhabits the same earth, who possesses the same limited faculties with thyself; love him, love thy neighbour, love him as thou wouldst love the thing dearest to thee in nature, love him as thyself. But (you may ask) who is my neighbour?—Man, in every rank, of every character, whatever may be his disposition, his feelings, his capacities, man universally, is your neighbour; but nearest of all, that man who has been so blest as to have been admitted into the fold of the Shepherd of Israel, who is called after the name of Christ; to him you are knit by an indissoluble bond; there may, indeed, be a seeming line of separation, but you are in reality one, one in the same Lord, the same faith, the same baptism, the same hope of your calling: this man observes days, and times, and seasons, and pays respect or worship to departed men and angels; some would call him superstitious, idolatrous; do you call him fellow-christian, brother; love him; cherish him; if you can, win him. That man (as it appears to us) has shorn the Godhead of half its glory; he believes not that the 'Word was made flesh, and dwelt among us:' what are his errors to us? To his own Master he will stand or fall; he is our neighbour; let us be careful that we pay him every neigh-

hourly office. Another is at issue with us in church government; another in the simplicity of his heart walks abroad in a plain and unusual garb; one has one trivial distinction; another, another—what of that? Are not all our neighbours? It is our part, therefore, to love and esteem them all. Pass we beyond the pale of our faith; there are beings, God in his mercy grant there may be few such, who can peruse the simple and artless narrative of our Redeemer's sufferings, and can perceive there nothing but the traces of deep-laid villainy and successful imposture; against these men let us use those arms only which Christ has chosen should be employed in his service, those of mild, of tender, of persuasive expostulation, that so if we fail in convincing their reasons, we at least may touch their hearts. There is said to exist—I have heard it, but I scarcely can credit the assertion—there is said to exist a reasonable soul who can look out on this wide and variegated world, and can discern there no marks of a creative power, who not only lives as if there were no God in the world, but actually believes there is none. O! if ever Christian charity, that expression of a thousand secret and nameless meanings, had a field to exercise itself in, here is one before it now. Trusting in this alone, taking this single guide to our footsteps, let us go forth and seek to restore that unhappy wanderer to the paths of life which he has madly abandoned."—Pp. 108—111.

GENERAL LITERATURE.

ART. V.—*Lives of Eminent British Lawyers.* By Henry Roscoe, Esq., Barrister at Law. Pp. 428. (Lardner's Cabinet Cyclopædia)

THERE are almost as many ways of writing lives as of living, and in both cases there are various kinds and degrees of perfection and deficiency, of success and failure. No life, in the world or on paper, can wholly fall short of its objects if a love of truth and fairness be the leading principle; and neither can effect as much as it might do, if grace and the power to interest be wanting. In biography, the latter requisite is usually supplied by the subject; for the greater proportion of written lives relate to men whose existence abounded in incident, or whose previous celebrity has secured the favourable prepossessions of the reader. The adventures of discoverers by land and sea, of admirals and gene-

rals, captivate the imagination of all; domestic histories interest the affections of all; and even the distinguishing characteristics of mind and life of philosophers and scientific men, originate in principles common to all, and recognized by all; so that the biographer of such men has only to be careful of his own fidelity, to be assured that his labours will be more or less interesting to the public. But there is a class of men whose lives are not thus universally interesting; and who ought to be described differently, according to the different purposes which the description is designed to answer. That class is the lawyers.

The legal career of such men interests their professional brethren; and the philosophy or the domestic detail of their lives may charm general readers. These may be so blended as to render the narrative generally acceptable; but to do so is no easy matter; and there is no hope that any but the profession will care for the biography of a lawyer, as a mere lawyer. It is not in the choice of the biographer whether the life he takes in hand afford a variety of incident or not; but it is in his power so to delineate the features of mind, so to mark the principles on which it was formed, to exhibit the influences to which it was exposed, and which in its turn it exercised, as to point out its relation to the universal mind, and establish a brotherly interest in every individual heart. Where this is done as it may be done, clearly and faithfully, an affection may be created in the heart of the poet or the mechanic for the most thorough-bred lawyer that ever passed his days among parchments, and his nights in dreams of precedents and pleadings. Where political is united with legal eminence, a never-failing hold on the interest of the public is afforded to the biographer; and the fault is in himself, and not in his subject, if his narrative be dry, or only partially attractive.

The volume before us forms a part of a series of popular works; and therefore we know that it is designed for general readers. From its contents we should have inferred that it was intended for the profession. We find little beyond the legal lives of the great men described in it; and that little is so encumbered by a perpetual reference to authorities, that it appears as if the writer feared to give scope to his own faculties of comparison and inference in making himself master of his subject, or to his powers of description in presenting it to

the reader. What restrictions he may have been laid under as to space, we know not; but we cannot help thinking that, however narrow his bounds, more interest, both of matter and style, might have been united with the fidelity which characterizes the work. The large variety of extracts and references which meet us at every turn of the page, and the quietness of feeling which pervades the work, attest its impartiality, which we allow to be a primary requisite; and therefore the volume will serve as a useful manual for young candidates for legal eminence. It will not, we think, become very popular.

Variety of subject is not wanting; for we have the lives of Coke, Selden, Hale, Lords Guilford, Jefferies, Somers, Mansfield, Ashburton, Thurlow, and Erskine; Wilmot, Blackstone, Jones, and Romilly. In such a collection, the sensible reader may recognize examples and warnings of almost every moral and legal virtue and vice. Let us not be thought uncharitable for using the latter term. Jefferies is in the list; so that were his brethren immaculate, our position would still hold good.

ART. VI.—*A Practical Exposition of the Law of Wills, &c.* By Richard Dickson, Esq. pp. 212. London. 1830. Sherwood, Gilbert, and Piper.

THERE is now a general outcry for cheap law; and truly, if we must have so much law as our legislature declares to be necessary, it is highly desirable that it should be easily procured. But it is not with law as with commodities in general. Instead of being cheap, it is dear in proportion to its abundance. We are weary of the old story of estates which are ruined through the multiplicity of the provisions for their preservation. It is to be hoped that these evils are in process of mitigation, if not of remedy; and, in the meanwhile, the desire of the people, of the wiser part of the people at least, is to obtain the knowledge, if they cannot get the benefits, of the law at a moderate rate. Men are not satisfied now with committing their legal interests unreservedly to the lawyers. They choose to see with their own eyes, and understand with their own heads,—not perhaps the mysteries of the science, the arcana of the courts,—but the plain principles of law which should be obvious to all, and those practical applications of them for which there is perpetual occasion in the common transactions of business, and with which

it behoves every good man of business to be acquainted.

This desire, like all the rational expectations of the public from its members, is in the course of being gratified. Among other answers to the call, has appeared the work before us, which contains a great deal of useful information on that department of the law of which it treats, in a neat form, and at a moderate charge.

As it contains nothing more than may be found in the law books in use in the profession, we conclude it was designed solely for popular reference; and it is therefore to be wished that the style had been more popular, and that the points had been put in a more familiar and prominent way. A conscientious testator will, however, make out for himself all that it is necessary for the safe transaction of business to know, and will be thankful that information so valuable is placed within his reach.

ART. VII.—*The Doom of Devoirgail, a Melo-drama; Auchindrane, or the Ayrshire Tragedy.* By Sir Walter Scott, Bart. Cadell.

“These dramatic pieces, or at least the first of them, were long since written, for the purpose of obliging the late Mr. Terry, then manager of the Adelphi Theatre, for whom the author had a particular regard.” (Preface.) There are many different ways of shewing regard to one’s friends, but it would not be easy to make a much worse selection than Sir Walter has made in this instance. For a man of reputation so high and extended, of genius so unquestionable, and of versatility so rarely equalled, to write an octavo volume of stuff so poor and pitiful, so altogether “stale, flat, and unprofitable,” at least unprofitable to the reader, is indeed an extraordinary sacrifice to friendship, and a most peculiar mode of “obliging the late Mr. Terry.” That worthy person must have felt it so; for he very judiciously kept the obligation to himself, and never admitted the performers or audiences of the Adelphi Theatre to any participation in Sir Walter’s kindness. The secret went with him to his grave, and was “not remembered in his epitaph,”—a grateful carefulness of his friend’s fame, which the present publication shews not to have been appreciated as it ought. There are but two things in this volume not unworthy of the author; and they have both been published before; one of them in a more

perfect and polished form. We mean the song (p. 10) which was improved into the pretty ditty of County Guy in Quentin Durward, and the ballad of "Bonny Dundee," which appeared in one of the Juvenile Annuals. Plot, character, and dialogue, all are only not common-place when they are worse than common-place. We write this fact regretfully; feeling how many hours of enjoyment we are indebted to the author for, and hoping that we shall yet have to thank him for many more. But it behoves the public to give him and his bookseller a lesson on the occasion; they have amply deserved it; and may it be of service to them, and teach them not again to trifle with people's expectations and purses. A good motive will not ensure a good book; nor ought the public to be taxed (for Sir Walter Scott's name in a title-page does infallibly levy a tax upon the community) merely on account of the author's kind-heartedness towards an individual; for certainly the only merit we can discover in these dramas is, that they "were written for the purpose of obliging the late Mr. Terry."

ART. VIII.—*Memoirs of a Gentlewoman of the Old School*. In 2 Vols.

THE authoress of these Memoirs, being, as she informs us, in her 77th year, should belong to the old school herself, but of this we can find no signs in her book; it is written in the *poco curante* style, with the *passer le temps* intention of any other new work of the kind, with precisely that mixture of truth and falsehood, real and invented names and positions, which may be considered as "an art unknown to the ancients." We have only to conclude that experience teaches other things besides wisdom, and that a lady of tact will always keep pace with the fashion. The first thing to be learnt from the Old Lady's Memoirs, is a novel and speedy mode of keeping a husband at home (write it down, lesson the first, in a young lady's album). "One of my father's sisters was happily married, and mother to three children, when the Pretender arrived in Scotland; my aunt's husband prepared to join him, regardless of his wife's entreaties to remain at home; his horses were at the door, he was eating his breakfast, when, as if by accident, she threw down the kettle of boiling water, and so scalded him, that he was obliged, at that moment, to relinquish his purpose;" ne-

vertheless *fata viam invenient*, and the poor man was killed at the battle of Culloden. The sequel of the story is too remarkable to be omitted; news being received of the event, his wife, "with a small cart and two servants, went in search of her husband's body—found, took it home, and, by this means, preserved his property to the children." "I relate this anecdote," says the supposed auto-biographical lady, "being somewhat vain of my aunt Isabella's courage and presence of mind."

Lesson the second; on the mutability of human affections. "My father was the eldest son of my grandfather's second wife; she presented him with four more sons, who, as has been related to me, kicked and cuffed each other in the nursery, yet were the best of friends when arrived at man's estate. I tell this to console those parents who witness nursery squabbles with regret and apprehension. Their mother had a distant relation for whom she had a great regard; so had not her husband. He used to say, 'I am willing, my dear, you should see your cousin, but pray invite her when I am from home.' *This cousin he afterwards took for his third wife!*—Vol. I. p. 3.

Item the third, "(As Dr. Johnson says,) 'We may praise ourselves if we deserve praise.'" Item the fourth, "I, lady-like, flattered myself, which I hope is not so *criminal* as flattering others." Lesson the fifth, "It is difficult to distinguish between truth and falsehood, but truth is *not* always to be spoken, though it is said in the Scripture, 'Speak the truth alway.'" The story annexed is captious and foolish (see Vol. I. p. 55). Item the sixth, "Lord S. had a chaplain who went through prayers in seventeen minutes and a half." Item the seventh, "It is a *dirty custom* to wear shoes and stockings." Item the eighth, "I hope none of my readers will think the worse of me for having played at cards on Sunday!" (A singular confession for a gentlewoman of the Old School, unless she could go back to the time of Charles the Second.)

"Sunday is a day of rejoicing with most nations, and I was asked," (abroad that is,) "why our common people kept it by going to the ale house, where they got drunk, and went home to beat their wives. I confess I had no satisfactory answer to make to this terrible accusation. In my opinion, they had much better dance or even play with the 'Deil's benks,' as the Scotch Presbyterians called them."—Vol. II. p. 140.

The accusation is unanswerable, as it

respects the taste of the English public, who prefer getting drunk and beating their wives; as to the policy of making Sunday "a day of rejoicing" only, and leaving it to every one's taste to divert himself as best he might, it may be suggested, that where competition of every kind is so immense, and the love of gain so engrossing, as it is at this time in England, a day of rejoicing, divested of its sacred character, would be hustled out of life, and become a mere day of business. The holiday would be lost if it ceased to be to the great majority a *holy-day*. The Memoirs conclude (as memoirs of a single lady should always conclude) with her marriage; she was married late in life, and *in an arm chair*! Her husband, it appears, was still older, and of the three things to be vowed, the lady avers she could safely vow two. "From my knowledge of the character of Mr. M. I honoured him now; from a knowledge of myself I was certain I should obey him when I was his wife." If any young lady of the present school doubt the correctness of the quotation, extraordinary as it must appear, we refer to the very words, Vol. II. p. 304, where it will also be found that the said Mr.

M. was—a *whirlwind*! On the whole, the Memoirs are amusing, and the style reminds us every now and then of "Our Village."

ART. IX.—*A Summary View of the Principle of Population*. By the Rev. T. R. Malthus. 12mo. pp. 77.

THIS pamphlet is an "Extract from an article which was contributed by Mr. Malthus to the Supplement of the *Encyclopædia Britannica*." It is by far the best statement of his theory that we are acquainted with. The subject still occupies so much attention; it really possesses so much importance; and there is so much mistake, perversion, or misrepresentation, both by the opponents and the advocates of the author's peculiar tenet, that this compendium is very convenient for those who demur to the expense required for procuring, or the time needful for studying, the full-length Essay. It is an excellent and very cheap substitute for that work; and, in our opinion, more luminous than its principal.

MISCELLANEOUS CORRESPONDENCE.

Sketch of Dr. Channing.

(From the American Monthly Magazine, January 1830.)

THE following sketch will, it is thought, interest our readers. It is obviously the composition of a believer, but not a bigoted one, in the popular theology.

"The rank which this celebrated divine has lately taken as an essayist, and the interest excited in his writings abroad, have made him a conspicuous object of curiosity. He is probably the greatest intellect amongst us, and as such we have thought a slight sketch of his person and manners, though given with no advantage but those of a general observer, might not be uninteresting to our readers.

"Dr. Channing's appearance out of the pulpit is not prepossessing. He is below the middle stature, and of the slightest possible frame. Constant ill-

ness of late years has reduced even his natural proportions, and when seen in the street, wrapped with a shrinking closeness from the air, and pursuing his way with the irresolute step and the subdued countenance of an invalid, it is difficult to reconcile his appearance with the prodigious energy of his writings. In the pulpit he is another man. The cloud of anxiety passes from his face as he rises. The contracted expression ordinarily visible about his mouth gives place to a detailed and serene calmness. His fine eye expands and brightens, and the whole character of his face is one of the most pure and elevated humanity. A hearer who saw him for the first time there, if indeed he remembered any thing but the elevated beauty of his thoughts, would go away impressed with his noble dignity, and the air of calm power in his look and action. His face itself is diminutive, smaller even than a

child's, but there is great breadth in the temples, and his forehead, over which he wears his hair long and carelessly, is of the finest form and amplitude. On the whole, we think the common impression after seeing Dr. Channing would be that of a *mind*, a mere *intellect*, wrapped in the slightest drapery of flesh that will confine—a coil of mortality so loosely worn, that whenever its errand was complete, the inhabiting spirit would release itself by the simplest heavenward volition.

Dr. Channing's delivery is not at all oratorical or passionate. It may have been so in the earlier days of his ministry, for he is naturally of a kindling and enthusiastic temperament, and it is a source of natural wonder to those who hear him after having read his fervent composition, that he should yield so little to the sway of feeling. His manner is earnest and absorbed, but, unless excited by a favourite or opposed opinion, perfectly unimpassioned. You may not doubt for a moment that the whole truth of his soul is breathing on his lips, but he seems to you under the influence of an inward power which is too holy for human excitement, and which chastens and subdues his whole spirit like a mighty spell. We know nothing more strangely and deeply impressive than this almost unnatural suppression of enthusiasm. He is gifted by nature with a voice of singular depth and sweetness, which debility seems only to have made more low and musical, and from the calm serenity, nay, majesty of his manner, and the high order of his thoughts, it has sometimes seemed to us a very spirit tone—the voice of a being without passions, breathed into utterance by the pure inspiration of truth. The vigorous beauty of his style is too well known and admired to be more than alluded to, but a mere reader can have little idea of its effect when heard from the writer's own lips. His emphasis and cadence are very peculiar. His tones seem the most simple effort of articulation; but he has a way of lingering on what we can only express by calling it the crisis of a sentence, and of giving a depth and richness to the forcible word, which yield an exquisite satisfaction to the ear, not easily described. You sit and listen, as it might be to music. The sense is for the time captive, and if the melody in which it comes clothed does not wholly disguise the sentiment, it, at least, gives it a winning persuasion, most dangerous to the charmed judgment of the hearer. It can scarcely be conceived how well all this

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harmonizes with the character of the preacher's mind, and his mode of religious inculcation. His system is purely intellectual. It is one of his great points that the *mind*, and that alone, is the seat of regeneration, and all his collateral opinions are in the same sublimated and glittering sphere. His illustrations, too, are taken from the most pure and simple objects—childhood, nature, the relations of beauty and propriety. He seems to have no consciousness of the gross and the common in life. He has surrounded himself with the materials suited to his taste, and he weaves from it his web of similitude, and clothes his coming thoughts in a drapery which commends them powerfully to spirits like his own, though, in its beautiful simplicity, it may be less calculated than a coarser dress to arrest the eye of the undiscerning. There is nothing about him which does not thus add to the effect he desires to produce. The warm benevolence of his nature, breaking out constantly in his sermons like an irrepressible impulse—his severe standard of the Christian character—his own precarious tenure of life, and, with its increasing weakness, his increasing ardour in the support of his peculiar tenets—the remarkable elevation and breadth of his views upon other subjects—and, above all, his own high example in the practice of religion—these are circumstances which, thrown as they always are into the scale of argument, plead powerfully with the wavering mind for the truth and heavenly origin of his opinions. We cannot picture to ourselves a champion for a cause more completely furnished for success. He *would* succeed if truth were not greater than genius. He would, long ere this, have sown his native land, in all its extended breadth, with his opinions, had it been in human power to sow error, and give itself "the increase." As it is, we know not who can hear him—listen to his lofty morality, and see the gleam of his sublimed spirit through the frail body it inhabits—see him standing on the verge of eternity, when long sickness and a mind strong and thirsting after truth must almost have lifted the veil, and with all the light it sheds upon him, still clinging to his belief—we say, we know not who can subject himself to all this, and not doubt his own senses, if he has not so read his Bible. For our own part, false and delusive as, in our humble judgment, we must believe his opinions to be, we never listen to the silvery tones of his voice, pleading eloquently against what we have been

taught, and do believe, the truth, without a sinking of the heart, a shadow of misgiving in our trust, which nothing but the radiant light of revelation could ever lift away.

"We should like to say something of the character of Dr. Channing's mind, but we are not adequate to the analysis, and we feel that it would be presumption in us to pronounce upon it, except in the most general terms. It was remarked of Milton, by one speaking of the neglect he experienced from his age, that 'he strode so far in advance of other men as to dwarf himself by the distance.' We would say of Dr. Channing, that he strode so far in advance of humanity, that he can turn and look as from an eminence upon the relative proportions of life, and judge truly of the relative magnitudes of its objects. His essays, on subjects not connected with his profession, are probably the greatest efforts the intellect of the time has produced. He has shewn a broad, grasping, universal power, which has marked him for the admiration of both hemispheres. Whatever he approaches, singularly enough, be it the delicate spirit of poetry, or the giant demon of Glory, he holds the lamp of truth to it with an infallible closeness, and the beauties of the one and the deformities of the other shine out equally with a new and transparent distinctness. It is rarely in these days that a man can put away the blinding mist from his eyes and measure at a glance the objects which time and interest so cover with misapprehension and falsehood. It needs an abstraction from the dizziness of life—a lift above the tumult and din of the busy and sympathizing world, which only a gigantic mind, tempered by purity and study to its best strength, can attain. We have little hesitation in saying that the eminent man of whom we have perhaps too freely spoken, is thus gifted and disciplined. In looking off upon the world from his elevated path, many things have met his eye in the wide view, of which, though they came not within the sphere of his own desire, others, less loftily placed than himself, would gladly know the magnitude. Without halting on the way, he has glanced around and measured their proportions, and in the spirit of the man in the parable, who improved his ten talents, he has imparted the result to his fellow-men. We owe him deeply for the gift. Without it we should not have forgotten him, for the benevolence and fervour with which he has 'borne his faculties' in the sacred office, have graven his name in the best

affections of many a bosom. But as the scholar and philosopher of a land hitherto taunted with its poverty of genius, the name of Channing will be writ in illuminated letters on our page in history, and read with gladness and admiration by those who come after us."

On Sunday-Schools.

To the Editor.

SIR,

I HAVE been much gratified by the accounts which have from time to time been given in the Repository, of Sunday-school anniversaries, and especially with that which Mr. Edward Higginson has communicated in your number for April. I am willing to believe that our schools are beginning to obtain a larger share of attention, both from our congregations and our ministers, than they formerly did; and I cannot but think that if those of my brethren who have as yet done nothing towards this object, would consider not only of what consequence it is to the prosperity of their congregations that there should be schools in immediate connexion with them, but of what use their personal presence and exertions may be, they would devote some portion of their time and attention to this subject. With but few exceptions, it may be laid down as a general position, that the Sunday-schools of a chapel will never flourish unless the minister takes a personal interest in them; and again, that a congregation will never be truly and *permanently* flourishing unless it has a flourishing Sunday-school connected with it. Our richer members too frequently yield to the seductive influence of fashion, and desert us for the church; our older members are perpetually dying off; a preacher of distinguished ability, who now fills our pews, either dies, or accepts a better place; and to what source can we with so much confidence look for the future, or even the present supply of our vacant seats, as to those schools, which, if well conducted, will in most instances attach to the chapel the children who have there been educated—children too, who are in that rank of life from which must ever be drawn some of our most stable and efficient, if not our most wealthy members? I look upon a good Sunday-school, in short, as so essential an appendage to a chapel, whether I regard the benefit conferred on the children, the spirit of union and co-operation which it elicits in the younger part of the flock, or the promise which it holds out with respect to the future num-

ber of attendants, that when I wish to ascertain the condition of a congregation, one of my first questions always is, "What is the state of your schools?" Nor let the minister imagine that, in order to be useful in this way, any great sacrifice of time will be requisite. If he will only shew himself in the school-room from time to time, and have an eye to the general routine which is there pursued,—if he will take the trouble either regularly, or but occasionally, to hear a class himself, or to address the children, and strive, both in public and in private, to excite the interest and call forth the exertions of the congregation in behalf of the institution, he will be doing an amount of good both to others and to himself, to which the labour incurred will bear no proportion deserving of being mentioned.

By way of supplement to the hints appended to my "Prayers for Sunday-schools," I may observe, that it is of great importance to the prosperity of a Sunday-school that the committee of management should consist of the teachers themselves, and of them only. Where it consists of those who take no part in the detail of teaching, there is nothing but delay, difficulty, and embarrassment. These persons do not themselves know what the real wants of the school are; they will not take the pains to acquaint themselves with those wants by actual attendance; and they too frequently oppose the most salutary reforms, and the most necessary outlay. The proper persons to form the committee are unquestionably the teachers themselves; and if it be feared to intrust the entire management to them, the keeping of the funds, and a *veto* on their disbursement, may be placed in the hands of the treasurer of the chapel. Allow me also to recommend that the teachers should drink tea together in the school-room, as soon as the afternoon attendance is over, at least once or twice a month, if not every Sunday. This will be a bond of Christian union and fellowship, and will give them the opportunity of transacting the business and discussing the interests of the institution. It is to be hoped that in every congregation a sufficient number of young persons will be found who will be both able and willing to undertake the office of teachers, without any view to pecuniary compensation; but if any difficulty be experienced, it will be well to have at least one paid teacher in each school, so that there may be some one who is strictly responsible for his attendance at the hour appointed, and the

children may never be left without an instructor.

In addition to the books named in my printed list for prizes, I may mention "First Going to Service," by the author of "The Emigrants," price 8d. (Houlstons.) There is also the "Well-spent Hour," "An Abridgment of Anna Ross," and several others, published at Boston in America, and which are well worth reprinting. It were much to be wished that we had in England, in our own connexion, a really efficient society for publishing books for Sunday-schools; and I venture to suggest, for the consideration of the committee of the Unitarian Association, whether it would not be worth while to devote a small portion of their funds to the accomplishment of so desirable an object. A committee of three or four persons would be competent to conduct the business of such a society; and if it were in connexion with the Association, it would both possess facilities, and insure to itself a degree of confidence, which it might not otherwise enjoy. Till something of this kind be done, we must be content to pay for our Sunday-school books a higher price than what is paid by other sects. "Compare," it is said, "our lists with those published by Houlstons, or by Westley and Davis, and mark the difference." True; but these booksellers are associated with two of the most numerous religious bodies in the kingdom: their immense sales allow them to reduce their prices; and, as things are at present, we must either take their books, which are seldom such as we can altogether approve, or be content to pay more for those which are perfectly unobjectionable on the score of doctrine. If, however, the subject of Sunday-schools were as much attended to among us as it ought to be, and if we had in London a society for publishing works suitable to this purpose, the price might be made extremely reasonable, and the quality of the article would be improved also. I may add, that some plan of this kind is rendered the more necessary by the bigotry towards us displayed by other sects, who seem to be determined to shut us out as much as possible from the pale of Christian fellowship, as is evinced in the proceedings at Kendal, recorded in your last number, p. 345.

While on this subject, allow me to observe further on the importance of having a *week-day* school connected with each of our Unitarian chapels, since this will be an additional bond of attachment to the place, and less difficulty will be

experienced on the Sabbath in instructing those who have been well taught in the week. If there be many of the children who cannot attend in the day-time, it will be of great service to have an evening hour for them, two or three nights out of the seven. They who wish to see a school for the lower orders extremely well conducted, should not omit the opportunity, when they are in London, of visiting the central school on the British and Foreign (Lancaster's) system, in the Borough Road, about half a mile beyond Blackfriars' Bridge. The reading and writing of the boys are very creditable both to them and to their master, their expertness in mental arithmetic astonishing, and the precision of their consentaneous movements truly beautiful. On the 22d of April last I attended the annual examination, which was rendered more than usually interesting by the presence of twenty young Arabs, whom the Pacha of Egypt has sent over to this country to be educated as schoolmasters. They arrived only in December last, and the master, Mr. Crossley, has had no interpreter to assist him, yet he has advanced them with such rapidity, that they read to us (and read well) part of the 42d chapter of Genesis in the English Bible, and afterwards answered questions upon it, in a manner which shewed that what they had been reading was not to them a mere unmeaning sound. My heart overflowed with joy when I looked on the fine intelligent countenances of some of these boys, and thought of all the good which they will do to their poor benighted country. Truly "the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it." Isaiah xix. 21.

Hoping that the above observations may draw some attention to an important but neglected subject, I remain, &c.,

S. WOOD.

London, May 14, 1830.

Middleton on the Greek Article.

To the Editor.

SIR,

ONE of your correspondents, in a recent number, has invited some remarks on the question of the Greek article as treated by Middleton; and in the possible absence of any communication from an abler pen, you may perhaps deem those

that follow not unsuitable for the occasion.

It shall be my object to present a brief but clear outline of what I conceive to be the just and impartial view of this subject. To enter into it in full detail would be to compose a volume, as the Bishop has done; neither would it, as I apprehend, conduce at all to a clearer understanding of the real merits of the question, which, like many others, is capable of receiving more light from a simple, clear statement, than from long and laboured arguments.

That we may see, then, at once the nature of the case, let us take the most prominent and important text to which the critical canon of Sharpe is proposed to be applied. Tit. ii. 13, *Τὴν ἐπιφανέναν τῇ μεγάλῃ Θεῷ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστῷ*. Now the proposed canon is this, *that where two or more nouns refer to one and the same person or thing, the article is only prefixed to the first; but that when they refer to distinct persons or things, it is repeated before each*. Such is the rule, and its bearing on such a passage as that above is obvious. If it be true in its full extent, that is, without any exceptions, it must follow that Jesus Christ is here called both the great God and our Saviour.

To come without delay to the fair issue of the question, let us admit, what few, I presume, will dispute, that this canon as a general rule is good and true. We will not trifle with the Greek article, nor, like Scaliger, call it "*loquacissima gentis flabellum*," but we will hold that a Greek felt as much bound by the laws of his language in its insertion and omission, as we do in respect to our own. Moreover, we will not only admit the authority of this rule in general, but its applicability to the particular case before us. We shall not contend that there is any thing in this case that ought properly to exempt it from its jurisdiction. In short, in point of grammatical strictness and propriety, we shall concede every thing to the Bishop; he has unquestionably the law on his side. The position which we shall take up will be simply this, that the usage of the article in cases of this kind presents a good deal of laxity, and so much so, that in the case of a free and hasty writer, as the apostle in respect to style assuredly was, we are not warranted in laying any great stress on it.

The elaborate investigations of Middleton do but confirm a conclusion which common sense might have anticipated, that the usage of the Greek article in this,

as in most other cases, is very analogous to that of our own. They are parts of speech serving the same purpose in both languages, and therefore governed by the same laws. Thus the general rule already given is equally applicable to our own language as to the Greek. For example, if we intend to speak of two persons, we ought to say, "*the king and the commander-in-chief perished.*" That would grammatically be most correct; yet in common parlance, what is more common than to be careless in these niceties? That critic would be very punctilious who would animadvert on the phrase, "*the king and commander-in-chief perished.*" I am aware that remarks of this kind are rather to be considered as illustration than as argument, and that it may be replied to them, that it is unsafe to reason from one language to another. Undoubtedly it would be so, were it not a fact, of which even Middleton's own work furnishes abundant evidence, that the usage of the Greek article is in this whole matter, as already stated, very analogous to our own.

That candid and learned author admits that his canon is liable to many exceptions; and on surveying in detail what these exceptions are, we shall find that they resolve themselves into this principle, that *Greek writers were seldom scrupulous about the repetition of the article as required by this canon, except as far as they felt that an obscurity in the sense would be the result of its omission.* It was not so much, then, the rule of grammar that they consulted, as their own natural desire to be perspicuous. This will be evident from the exceptions to this rule which Middleton admits to be of frequent occurrence. Such are names of substances and abstractions, as *ὁ λίθος και χρυσος; την απειρίαν και απαιδευσίαν;* proper names, as *τον Αλεξανδρον και Φιλιππον;* plural attributives and others, where no ambiguity can arise, as *της τραγωδης τε και κωμωδης;* and *μεταξύ τῶ ποιῆντος τε και πασχοντος;* also cases of enumeration, as *θαπτεσι και τον οινόχοον και μαγειρον και ἱπποκόμον και διηκονον,* &c., because, as he observes, "it is impossible that all these various offices should be united in the same person; and this obvious impossibility may be the reason that the writer has expressed himself so negligently." Here then the writer admits, as he does elsewhere, that a regard to perspicuity is the principle by which the observance or neglect of his canon was determined. Numerous, however, as are the exceptions to his canon which

he allows to spring from this principle, he still maintains that cases similar to our text cannot fairly be allowed a place among them. He enforces the law strictly on what he calls *assumable attributives*, and especially in the singular number; thus *ὁ περιεργος και συκοφαντης* relates to one person, but *ὁ συμβηλος και ὁ συκοφαντης* to two. Here also there can be no doubt that he is in the main entirely right: it is precisely in cases of this kind that a negligent use of the article would give occasion to ambiguities, and therefore it is here that the proper use of it is observed with the greatest strictness. The Greek writers do certainly in such instances guard against obscurity with great care, and seldom use the article otherwise than with strict propriety. It is this circumstance which enables the Bishop to make out rather a strong case; but though strong, we believe it is not strong enough to answer his purpose, or to warrant the conclusion to which he brings his readers.

We have seen ourselves, and Middleton allows, that a regard to perspicuity, rather than a grammatical nicety, was the leading principle in this whole business. Let us then ask, whether such a case as that before us is one in which any ambiguity could fairly have been apprehended? Does it not appear from the tenor of the New Testament that the term God was a distinguishing, appropriate title of one individual being, and one from whom Jesus Christ was considered as distinct? Can any one deny that such is the current phraseology of the New Testament? In short, has not this term very much the force of a proper name? Now, so far as it has, it does not fairly belong to the Bishop's class of assumable attributives. It is a title appropriated by almost universal usage to one only person, and therefore a writer would feel little on his guard against seeming to apply it to another. In the passage before us it appears to me that the degree of ambiguity in the English version pretty fairly represents that in the Greek. If distinction is intended, it would most correctly be expressed by saying, "of the great God and of our Saviour Jesus Christ." The omission of the particle *of* in English appears to be in effect very parallel to that of the article in Greek. It were confessedly more correct to insert the article, but its omission, though it be certainly a piece of negligence in the style, is still an occurrence at which we need not wonder.

Such appears to me to be a fair state-

ment of the argument in general, and of its bearing on this particular passage; but the conclusion at which I have arrived will, I think, be strengthened by adverting for a moment to the other passages to which its advocates extend it. According to the received text, there are seven of these, but Griesbach reduces them to five: but is it not somewhat extraordinary, that out of the very small number of instances in which it can be pretended that the title God is attributed to Christ in the New Testament, so large a proportion, more than half of the whole, should be dependent on this particular construction? Why do we not also meet unambiguous phrases, such as "*our God Jesus Christ*," or "*the great God Jesus Christ*"? But such never occur. Four out of the five instances occur in Paul's acknowledged Epistles; in the whole course of which only one other instance of Christ being called God is even pretended, namely, that in the 9th of Romans. Surely there is much weight in this antecedent presumption against such a usage in these instances. Moreover, in no less than two out of these four instances Middleton himself is disposed to allow that the position is untenable; viz., in 2 Thess. i. 12, *κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ*, and 1 Tim. v. 21, *ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ*. And that he is right in waving at least this latter case, is confirmed by comparing the parallel and unambiguous passage in 2 Tim. iv. 1, where we have, according to Griesbach, *ἐνώπιον τοῦ Θεοῦ καὶ Ἰησοῦ Χριστοῦ*. He allows that these passages are exempted from his rule, on account of the phrase *κύριος Ἰησοῦς Χριστός* having become familiar, and run into a sort of proper name; but the term *σωτήρ* he thinks has not acquired any such peculiar privileges. This may be very right, but surely amidst such nice distinctions we must feel that we are treading on very slippery ground. In the remaining Pauline instance, namely, in Ephes. v. 5, *ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ*, there is something so abrupt and awkward in the proposed interpretation referring both titles to Christ, that it appears to me to confute itself; and if so, it becomes another instance of the uncertainty of the rule as applied to these cases. The last, and certainly in itself the strongest passage, is that in 2 Pet. i. 1; but as it is a passage vexed with various readings, and occurs in a book of disputed authority, it has been less insisted on, and may be allowed to stand or fall with its betters.

On the whole, the insufficiency of Middleton's argument seems to lie in this, that the terms *God* and *Christ* are not like common assumable attributives, predicable of different subjects, but partake largely of the nature of proper names, belonging almost as exclusively to certain persons familiarly known as any proper names could do. Hence the omission of the article was not felt to give rise to ambiguity in cases where, had common attributives been used, it undoubtedly would have done so; and hence, in these cases, the sacred writers appear to have been negligent of that accuracy which would otherwise have been requisite. Let us consider well what manner of doctrine it is that is attempted to be built on these subtle criticisms—nothing less than the deity of one who was born of woman; a doctrine which sets up an equal and a rival to the Eternal Father of the universe, which deprives of all intelligible meaning the capital and fundamental verity of all theology, the Divine Unity, and by direct consequence involves us in practices which cannot be distinguished from polytheism and idolatry.

It is surely wiser and more innocent to risk an error in a critical nicety, while we adhere to the broad principles of religious truth, than to endanger our stability in these by relying too implicitly on our judgment in things of that nature. The translators of our common version appear to have been guided by this feeling in their rendering of these passages; and I sincerely believe that judicious and impartial students of scripture will long continue to follow the same course.

FILARET.

On the Prophecies of Universal Peace.

LETTER III.

To the Editor.

SIR,

It is a fact deeply to be lamented, that ignorance and religion, or rather ignorance and superstition, have, for a long series of ages, been closely associated. The consequence of this association is, as predicted, that "darkness hath covered the earth, and gross darkness the people." But a more delightful era is in reserve, when men not only "shall run to and fro, and knowledge shall be increased," as is at present the case; but

* The doctrine of the Greek article may be found compendiously treated in Barham's Greek Grammar.

when "the knowledge of the Lord shall cover the earth;" when learning and science are destined to be the companions of piety, and when religion, instead of being a matter of interested speculation, will become a principle of action and rule of life; when "all, from the least to the greatest, shall know the Lord." That these times will arrive, that they are progressing with a steady though slow step, is a fact which every good man, who observes the signs of the times, must hail with joy and delight.

The progress of science, sneeringly denominated the march of intellect, has hitherto, it is to be regretted, outrun the progress of religious knowledge, of that knowledge which is destined by the all-wise Ruler of the world to produce such magnificent results. This invaluable knowledge has long suffered under the iron and paralyzing grasp of monopoly; and, instead of becoming a universal blessing, it has, like the false religions of Greece and of Rome, been made subservient to the plans of ambitious, avaricious, and wicked rulers. Thus shackled, thus directed from the noble use for which it is designed, namely, the regeneration of a degenerate world, Christian knowledge has, as might be expected, advanced by slow steps, whilst physical knowledge, mounted on the eagle wings of liberty, has made the most rapid and wonderful improvements.

Estimating future scientific discoveries and improvements by those of the last fifty years, it seems not unreasonable to suppose that, at no very distant period, the use of machinery will, in a very considerable degree, supersede the necessity of that severe labour which has hitherto weighed to the earth the poorer classes of mankind, and consigned them to a state of mental ignorance utterly incompatible with the spread of religious knowledge and the fulfilment of the glorious prophecies concerning the triumphs of Christianity.

The progress of science with a step more rapid than religion, or the benevolence which religion inculcates, serves at present to render the blessing of God upon human ingenuity and industry a curse, rather than an advantage, to the poor and industrious. The few are enriched by these discoveries, but the poor, instead of being able to gain an honest livelihood, are thereby subjected to want, and, though able and willing to labour, are threatened with every evil that poverty can inflict. The benevolent Parent of mankind has, of his goodness,

blessed his children with the means of supplying the whole human family with food and raiment with infinitely less manual labour than was required of our forefathers. So extensive is this blessing, so great is the diminution of human labour, that it may be regarded as a partial annulling of the sentence pronounced upon our first parents. (Gen. iii. 19.) But this diminution of labour, instead of being experienced as a good, is found to be one of the very greatest evils the poor have to contend with. Whence arises this unnatural state of things? Can we doubt, as God has graciously provided the means, that the wants of the poor are not to be attributed either to the ignorance or the wickedness of men? Can we doubt that existing institutions, political and religious, are not greatly deficient either in Christian knowledge or in Christian benevolence? Can we doubt that the degraded and suffering state of a large portion of the human family arises not from physical knowledge having made a greater progress in the world than religious knowledge,—the knowledge of that religion which teaches its votaries, in acts of benevolence, to follow the example of the gracious Parent of mankind; to be perfect as he is perfect; to be merciful as he is merciful? When men shall in earnest endeavour to do this, and having food and raiment, be therewith content, which the apostle teaches, the poorest may not only have food enough and to spare, but the whole of mankind, by devoting a portion of their time to the acquisition of religious knowledge, may become so perfectly imbued with Christian knowledge and principles, as totally to preclude the use of the sword, and thus render anticipated revolutions not only harmless, but highly beneficial.

The various benevolent institutions that have in later times been established in our own and other countries, for the relief of the poor, are gratifying to the Christian philanthropist; and, if we look back to preceding ages of ignorance and barbarism, we shall find cause to rejoice not only in the progress of religious knowledge, but of Christian benevolence. Yet if, as Christians, we contemplate the privations of the poor, and look forward with the eye of faith, we shall discover that a very small portion of the triumphs of Christianity is yet accomplished. The poor, by poor-laws and various politico-eleemosynary institutions, are preserved from positive want; but instead of being considered as of one blood with the rich — instead of being

regarded by them as brethren and children of one common Parent, and entitled to participate in his blessings, they are merely fed with a scanty portion of the crumbs that fall from the table of the rich man, whose domestic animals are often fed and attended with a degree of care and attention to which the poor man and his family are too frequently strangers.

Many are the vices to be extirpated and the virtues to be established before Christianity can have its perfect triumph. The most baneful of the former, and which is justly denominated a species of idolatry, is covetousness; a vice which seems naturally generated by splendid and richly-endowed establishments, whether civil or religious. One of the most prominent of the latter is meekness or humility, to which virtue such establishments are destructive. To expect to extirpate the one, or establish the other, under existing institutions, seems hopeless and futile; for all these institutions hold out strong temptations to cupidity and ambition. So fatal are these temptations, that they seduce even a large number of Christian ministers, who, whilst they teach to others the contempt of wealth, labour to obtain it; and, whilst they teach humility, practise ambition. Reversing the commandment of our Saviour, they love "to be called of men Rabbi;" and, like the princes of the Gentiles, they love to exercise lordship and dominion. That institutions which undermine the divine virtues taught by Jesus should be reformed, is what every good man, who loves him, must necessarily wish. The emancipation of those who have dissented from the Established Church from the disabilities under which they have so long laboured, affords a rational hope that, by the wisdom of civil governors, religious institutions will be reformed, and Christianity again be productive of disinterestedness and humility.

If there are vices to be extirpated, and virtues established, before Christianity can have its perfect triumph, there are also false doctrines to be exploded and true ones to be planted. One of the most dangerous of the former is by theologians termed *original sin*. The advocates for this doctrine assume, that since the fall of Adam the condition of man has been such as to disable him from doing good works, without the grace of God by Christ, or without the miraculous interference of God preventing him. Hence the common answer given to the advocates of peace and re-

formation is, that the abolition of the evils complained of, however desirable, is wholly impracticable in what is technically termed the present *fallen state* of man. This seems to be equivalent to saying, that in the natural state in which God sends men into the world, they are incapable of embracing Christianity, or obeying those laws which (notwithstanding their disability) God commands them to keep. Neither self-love nor extreme depravity could invent a better plea to excuse crime or foster indolence. It is surely reasonable to suppose that when the institutions of religion shall be reformed, this and all false doctrines will be exploded.

Allowing, however, that hereditary depravity or original sin does exist, I should hope that there are few Christians, who contemplate with gratitude the powers of mind which God has graciously given them, who will seriously maintain that they are under a natural incapacity, without miraculous interference, or the grace of God by Christ preventing them, to refrain from revenge, or to obey those plain commands which God has laid upon them. If man cannot, by the exercise of moral discipline, by reading or teaching, be brought to restrain those animal propensities to which, by the constitution of his body, he is subject, he is clearly placed by his Creator in a worse condition than the irrational part of the creation, inasmuch as these, by means of education, and without preventing grace, are capable of being brought to shew kindness to their natural enemies. We must, therefore, suppose either that these animals are happily free from what theologians call original sin, and that they naturally possess better dispositions than men, or else we must admit that those who are entrusted with human education, whether priests, parents, or school-masters, are far less diligent in the discharge of their sacred duties, than those who are employed in instructing the brute creation.*

* Upon the Surrey side of Waterloo Bridge may daily be seen a cage about five feet square, containing the quadrupeds and birds hereafter mentioned. The keeper of this collection, John Austin, states that he has employed seventeen years in the business of training creatures of opposite natures to live together in content and affection. And these years have not been unprofitably spent. It is not too much to believe that many a person who has given his half-penny to

If animals that have hitherto been regarded as the natural and irreconcilable enemies of each other, can, by means of gentle discipline, be brought to live together in peace, and even in affection, shall we so far libel our merciful and benevolent Creator as to say, that he has formed the irrational part of the creation with capacities better adapted to profit by education than man whom he has endowed with reason? Is it reasonable to suppose that whilst he has given to animals capacities to benefit by instruc-

tion, that he has been less favourable to man? And that man, man made in his own image, cannot, without his miraculous intervention or preventing grace in Christ, be restrained from revenging insults, or from murdering or robbing his brethren? If, with the gospel of peace in their hands, parents, school-masters, priests, and princes, cannot prevent thefts, murders, and wars, it would appear certain, either that this religion is contaminated by the traditions of men, or that those whose duty it is to teach it to others are unable to do so, either from ignorance, indolence, or prejudice. Were parents and others, to whom education is entrusted, to take pains, by early, gentle discipline, to reclaim the evil propensities of children, vices and crimes would gradually disappear, prisons would become useless, and original sin, the fiction of theologians, like the doctrine of Transubstantiation, would only be remembered as one of the superstitious chimeras engendered during ages of gross darkness. The rapid progress of physical knowledge affords a reasonable hope that the time is fast approaching when men in all ranks of life will be able to judge for themselves, when religious errors will be gradually forsaken or exploded, and Christian knowledge will banish war, crime, and poverty, from the earth.

look upon this show, may have had his mind awakened to the extraordinary effects of habit and gentle discipline, when he has seen the cat, the rat, the mouse, the hawk, the rabbit, the guinea-pig, the owl, the pigeon, the starling, and the sparrow, each enjoying, as far as can be enjoyed in confinement, its respective modes of life, in the company of others; the weak without fear, and the strong without desire to injure. It is impossible to imagine any prettier exhibition of kindness than is here shewn. The rabbit and the pigeon playfully contending for a lock of hay to make up their nests; the sparrow sometimes perched on the head of the cat, and sometimes on that of the owl, each its natural enemy; and the mice playing about with perfect indifference to the presence either of cat, or hawk, or owl. The modes by which this man has effected this, are, first, by keeping all the creatures well fed; and, secondly, by accustoming one species to the society of another at a very early period of their lives. The ferocious instincts of those who prey on the weaker are never called into action; their nature is subdued to a systematic gentleness; the circumstances by which they are surrounded are favourable to the cultivation of kindlier dispositions; all their desires and pleasures are bounded by their little cage; and though the old cat sometimes takes a stately walk on the parapet of the bridge, he duly returns to his companions, with whom he has so long been happy, without at all thinking that he was born to devour them. This is an example, and a powerful one, of what may be accomplished by a proper education, which rightly estimates the force of habit, and confirms, by judicious management, that habit which is most desirable to be made a rule of conduct. The principle is the same whether it be applied to children or to brutes.—*The Library of Entertaining Knowledge*, Vol. I. Part I.

From the way in which reformation has, in our own time, been advocated and practised, it is no wonder that its very name should have become obnoxious. The great reformation wanted is moral reformation; and without this, political legislation may be considered as little better than empiricism; for the wise Ruler of the world has made obedience to his laws the positive condition of obtaining happiness and security. To expect that human laws, however cunningly-devised, will be permanently efficacious with a people, the large majority of which is vicious, is as visionary as to expect that a house built on a quicksand will endure the united efforts of the storm and the deluge. As, in reformations, the opinions and principles of a large majority will prevail, it becomes of the greatest consequence that the lower classes, who in all nations constitute this majority, should receive sound Christian instruction; not the instruction contained in creeds, catechisms, and articles of faith, but those principles of piety and devotion to God, and of mercy and benevolence to man, taught and exemplified by Christ and his disciples, and incul-

cated in almost every page of the sacred book of revelation. To love God with all our heart, and our neighbour as ourselves, appears, on the authority of our Saviour, to be a summary of every thing necessary to salvation; but the priest, at the peril of losing his bread, is compelled to instruct those whose souls are committed to his care, that it is necessary *before all things* for those who would be saved to hold all the articles of the Christian faith; * and, further, that those who do not keep this faith whole and undivided will, without doubt, perish everlastingly. Sentiments more at variance with the Christian religion, or more dishonourable to its divine author, and to God himself, can scarcely be conceived; and it seems to be the sacred and bounden duty of every pious and good man to expose the falsehood and wickedness of such dogmas; and, as far as is consistent with the precepts of the religion he professes, to do every thing in his power towards the reformation, or even dissolution, of institutions teaching dogmas that libel Christianity, and are alike subversive of piety and sound morals, and public peace and security.

Nothing is more easy, and daily experience teaches that nothing is more common, among those who complacently designate themselves orthodox, than to represent such as venture to call in question the wisdom or expediency of existing institutions, as contemptibly weak or dangerously wicked men. Let not the advocate for reform be discouraged, but, conscious of his own integrity, rather let him glory in being thus reviled. St. Paul is represented as one of those who turned the world upside down; all the first followers of Christ were similarly traduced; and our Saviour himself did not escape calumny and abuse. And, even during the last fifty or sixty years, every epithet that ingenuity or hatred could dictate has been unsparingly bestowed upon those who have ventured to oppose the polytheistical doctrine of the Trinity, or to advocate the theological opinions recommended in the pages of your valuable journal.

We cannot entertain a doubt that among the numerous enemies of Unitarianism and reform, there are some whose principles are highly reprehensible; some who oppose reform from a

* The catholic faith is this: That we worship one God in Trinity, and Trinity in Unity, &c., &c. Neither confounding the persons nor dividing the substance.

belief that it would interfere with their ease, or be destructive of their interests. It would, however, be highly uncharitable not to allow that, among the enemies of Unitarianism and reform, there are many who are inimical to them on grounds the most conscientious and honourable. Such opponents it is the duty, as it must be the wish, of the Unitarian to respect and conciliate. To do this, let him, by the benevolence of his practice, shew the excellence of his creed. When Christians shall act on this Evangelical principle, the changes of Dr. Hartley, great and appalling as they appear to be, may be effected silently and quietly, without revolution, without bloodshed.

As Unitarians believe that their creed is more pure than that of other Christians, it is for them to consider whether their practice ought not to be more excellent; that to whom much is given, of him will much be required; that the tree is known by its fruit. I am happy in believing that my Unitarian brethren are not a whit behind our orthodox friends in piety and benevolence; but the question is, whether all Christians, Churchmen or Dissenters, do not content themselves with a much lower standard, as regards the practice of benevolence and philanthropy, than that enjoined by the precepts of our Lord, when interpreted by those prophecies which so plainly relate to them. PHILANTHROPOS.

Character of Mohamed.

To the Editor.

SIR,

YOUR insertion of the letter signed a *Christian Moslem*, when other papers relative to the same subject were prepared for the same number of your depository, was an act of courtesy which I am bound to acknowledge. It had so happened, that until I read your work the month before last, I had not heard of the publications of either *Higins* or *Forster*; the former I have now read.

You and your readers are aware that discoveries nearly similar have not unfrequently been made by different persons about the same time, and similar coincidences of opinion have frequently occurred in persons totally unknown to each other.

Prideaux's *Life of Mohamed* Bonillanvillier's *Life of Mohamed*, and Sale's *Koran*, had long formed part of my small library. I had frequently felt an inducement to announce my opinion,

long entertained, of the *Arabian Reformer*, or, as I denominated him in my last letter, the *Arabian Prophet*, a term which, I conceive, implies a *preacher of righteousness*.

I was prepared to enter the lists as the champion of the character of Mohamed, and was arranging selections from the *Koran*; but G. Higgins, Esq., has entered the field so well accounted, that my ambition is gratified by appearing only in the capacity of his esquire, considering it far better to be second in a good than foremost in a bad cause.

That Mohamed was an extraordinary character, that the religion he inculcated suppressed many idolatrous opinions and practices, are facts unquestionable. Were any one to ask whether I consider him to have been *INSPIRED*, I should decline answering the question until I hear from some of your correspondents a *sound definition* of the term *INSPIRATION*. Thus far I readily admit, that when speaking of the *wise men* and *prophets* whom God, in his Divine Providence, hath, at *sundry times* and in *divers places*, permitted to instruct mankind, I do not hesitate to include the man who was in his daily life a camel-driver, who became the reviver of the worship of *ONE GOD*, and the promoter of righteousness amongst millions of the human race.

We know that every *Moslem* can bow or prostrate himself at the appointed hours for prayer, whether in solitude or in public, and I shall thank some of your correspondents for information relative to the stated religious services in the *Mosques*;*—whether the public service is an, where amongst the followers of Mohamed conducted in an unintelligible language; whether, as in the Greek church in Russia, the prayers are in a tongue that the learned scarcely understand; as amongst the Jews, sounds called Hebrew are heard which few of the synagogue can literally translate; as amongst the Roman Catholics, Latin supersedes the language of every country, without supposing it most acceptable to the *DIVINE BEING*; whilst the multitude are incompetent to decide whether blessings or curses are uttered in the unknown tongue.

I congratulate you, Mr. Editor, and your readers, on the approximation of that period when abstruse distinctions, fanciful reveries, and illiberal dogmas, will, under the influence of the *SUN OF*

RIGHTEOUSNESS, pass away like the dew of the morning; when *Idolaters, Jews, Christians, and Mohamedans*, will unanimously acknowledge that *GOD IS ONE*, and that to *do justly, love mercy, and walk humbly with GOD*, are the principal constituents of *TRUE RELIGION*. Creeds formed by nobody knows whom, and heterogeneous articles originally intended to promote harmony amongst persons of different opinions, will be dressed in the *fan* of candour, and the chaff be cast aside.

A CHRISTIAN MOSLEM.

"The day, however, I trust, is not at a great distance, when every national church will open her eyes to reason, and perform every part of the divine office in the language of her own country, unaccompanied with any ceremony that has the least resemblance to farcical exhibition."—Vide *GEDDES' Modest Apology for the Roman Catholics*.

The Church of Rome is said to have permitted the Poles to use the prayers translated into their own language.

On Lay Preaching.

To the Editor.

SIR,

It appears to me that the letter of your correspondent, who subscribes himself "A Grateful Hearer," is liable to several objections; it does not take a fair view of the question of which it professes to treat, and it proceeds on an inference, the legitimacy of which I confess myself quite unable to perceive on reperusing the "Observer's" letter, namely, that "*only those who TEACH, LEARN.*"

The "Observer" says no such thing. It is only intimated that the conduct of public devotion and public instruction, now committed to a single individual, might, by being distributed among several, be the means of diffusing a more general spirit of religion. The man who, as elder or deacon, had prepared his mind for assisting in the public offices of devotion, would be more likely to perform the same duties with interest and effect in his own family. Example would doubtless operate here, as well as elsewhere, and *thus*, I conceive, it would be that "*worldly thoughts and worldly habits might receive a great check.*" Freely granting, with your correspondent, that "*to throw our pulpits open to all who may wish to enter,*" would be to put us under great danger of having them filled by the presumptuous,

* Query.—Do not some of the ancient superstitious practices still form part of the ceremonies in some countries?

the superficial, and the dogmatical, I would remind him that this is speaking very ill for the present state of Christian congregations under the influence of the system he recommends.

In apostolic times it was not so; there we find that the services were "not monopolized by an individual, but shared by the fraternity; nor is there a hint that even the administration of Baptism and the Lord's Supper was confined to the minister." The same eminent individual* who admits this, adds, "But in all this we have *no rule* for the present day." That the precedent of the constitution of the primitive church should not have the force of a *rule*, from which it is unlawful for us to depart, I can allow to Dr. Channing; but it appears to me that in this case the example must at least be viewed as presenting a very enviable picture of a Christian community, at whatever period established. Prophecy also seems to lead us expressly to a time when "the people shall be ALL priests," when, instead of our considering it as a desecration of holy things that practical men, actively engaged in the work of life, should presume to give *their* word of exhortation, and breathe out the fer-

vent address to Heaven, life itself and all temporal concerns shall be irradiated by the spirit of devotion.

But your correspondent appears to me to take his estimate of probable evil arising from some change in our manner of conducting public worship too exclusively from the views of Unitarian congregations; and I fear, amid all the intelligence, learning, and eloquence, which pervade them, it would be found, that while enlargement of mind will probably bring about the contemplated alteration in *them* sooner than in other religious denominations, they are in reality less fitted by habit to introduce it than those of other communities. In the ranks of orthodox Dissenters, I believe, a majority of the influential fathers of families are habituated to the use of daily extempore prayer and familiar expositions of the Scriptures: but is this the case with us? I believe not; and we are therefore the less prepared for public ministrations. In such a state I accord with your correspondent in thinking that the chances are against our receiving immediate benefit from a change; but this consideration does not weaken my belief in its ultimate necessity—its eventual utility.

A WORSHIPER AMONG UNITARIAN
CHRISTIANS.

* Dr. Channing, in his Remarks on Milton.

OBITUARY.

MR. THOMAS LATHAM.

At Lutton, in Lincolnshire, aged 58, MR. THOMAS LATHAM, the minister of the General Baptist Congregation in that parish. Mr. Latham was a native of Wigan, in Lancashire, and for the greater portion of his life was a Baptist of the Calvinistic persuasion. About twelve years ago he was elected the minister of a congregation in that connexion at Laxfield, a village in what is called High Suffolk, a part of the country as remarkable for the ignorance and intolerance of its population as for the badness of its roads. Here he continued several years, exercising an acceptable ministry over a tolerably numerous society; but his opinions having undergone some change, the outcry of heresy was raised against him, and every possible attempt was made to destroy his com-

fort, to injure his character, and to drive him from the place. It is not worth while to relate the instances of fiendish malignity which, under the garb of Christian zeal, were practised against him: let us hope that their authors have long since been ashamed of them. But Mr. Latham was not a man to be easily put down by clamour or cowed by persecution, and it was an unspeakable comfort and assistance to him, that in his nearest fellow-labourer, Mr. Foms, of Framlingham, he found a warm, consistent, and powerful friend. With his assistance, and with the consent and approbation of a considerable number of his own flock, he stood his ground, and continued preaching for about a year after the change in his sentiments had been avowed to the people at Laxfield. At length, finding no abatement, but

rather an increase, of the spirit of persecution, which extended itself not only to him but to his hearers, and broke out into acts of open violence, he withdrew from that town; having conducted himself, throughout a season of severe trial, with exemplary patience, discretion, and temper, and formed a small society of worshipers of the One God and Father of all, at Bramfield, near Halesworth. From this place he was accustomed regularly to visit and preach at Wenhamston, Blythburgh, and other neighbouring towns and villages. An attempt was made by him to introduce Unitarian preaching into Halesworth, but in vain. Every person who attended was a marked man, and the disciples of John Calvin in that town shewed, that they had caught his spirit as well as adopted his name. During his residence at Bramfield he published several controversial pieces, which, if their style be not distinguished by much polish, yet contain a great deal of sound reasoning, and display considerable acuteness and scriptural information. His life here was a continued struggle against poverty and bigotry. "Every one's hand," except those of his few hearers, "was against him;" but he was no murmurer or complainer: he went steadily on with his work, supported only by the testimony of a good conscience. And he would have continued so to labour in the teeth of every discouragement and every obstacle, had he not been removed to a different station, wherein he spent the few remaining years of his life in peace and comfort. He was invited to become the minister of Lutton, where he laboured with great acceptance, and commanded the esteem and regard of all around him. He died on the 26th of March, his health having been for some time declining, although he continued his ministerial duties nearly to the last. He was known to few individuals among his Unitarian brethren, but those who have had the best opportunities of estimating his character will bear their willing testimony to his honest and unwearied exertions in the cause of Christian truth.

MR. LEAN.

Mr. LEAN, late Secretary to the Hon. Hudson's Bay Company, was born at Bridgenorth, in Somersetshire, where his father was a respectable mercer; and his mother, a Harvey, was born in the castle at Bridgenorth, the family man-

sion of the Harveys for many generations. His early education was at Bridgenorth, under the Rev. Mr. Boroughs, and afterwards at Tiverton school. Being brought up to trade, he pursued the usual course of mercantile life, which led him to the West Indies, where he staid but for a short time, and then was employed in a confidential situation in an eminent mercantile house in town. At the age of twenty-seven, he married the only daughter of William Le Reuse, Esq., of a distinguished Huguenot family, which had taken refuge in England from the persecutions in France on account of religion. The issue of this marriage was nine children, five of whom are still living. About this time he was induced to go to Holland to arrange and retrieve, if possible, the affairs of a mercantile house, in which his object was completely defeated; but on his return to England he entered into the service of the Hon. the Hudson's Bay Company, whose confidence he enjoyed as secretary from the year 1790 to 1817; and the business and affairs of that Company greatly increasing, he, then in the seventy-fourth year of his age, solicited permission to retire; and such was their opinion of his services, that this was granted with the continuance of his salary as secretary, which he enjoyed till his death.

Mr. Lean was among the first members of Mr. Lindsey's congregation in Essex Street, having, from being one of the hearers and admirers of Dr. Dodd, become on conviction a firm Unitarian, which he continued to be till the hour of his death; and the extreme cold of last February did not prevent him from frequenting his favourite place of worship. This led him to an acquaintance and friendship with most of the celebrated Unitarians of his day, and the surviving members of the Quarterly Club will remember the regret felt at his leaving it in the year 1824, on account of the infirmities attendant upon advanced years. His religious opinions may be best seen from the following correspondence, that took place in the year 1813.

"The following is a copy of a note sent to me by Mr. ———, on returning the discourse by the Rev. Thomas Belsham, preached at Essex Chapel on the 25th July, 1813, being the first Sunday after the *Act* had passed to relieve persons who impugn the doctrine of the *Trinity*, which I had lent him.

"My dear Sir, Sept. 20, 1813.

"Herewith I return you the sermon that you had the goodness to lend me,

with many thanks. I dare say it is highly esteemed by those of that way of thinking; although its merits are quite lost on me. Ever since I knew anything I have been a *Trinitarian*; many of my nearest relations and dearest friends have died triumphantly in that faith; and I trust, through grace, I shall never profess any other.

"I am, dear Sir,

"Your obliged and very humble servant,

"*Mr. Alexander Lean.*"

A copy of the reply to the preceding.

"My dear Sir, *Sept. 24, 1813.*

"You say in your note to me when you returned the sermon, that you 'have been a *Trinitarian* ever since you knew any thing; many of your nearest relations and dearest friends have died triumphantly in that faith; and you trust, through grace, you shall never profess any other.'

"Millions of idolaters, &c., have died as triumphantly in the faith they professed as did your relations and friends; and had it not been for the Reformation, you and I, perhaps, would have been little better than Idolaters; and our departed relations and dearest friends, it is probable, took their religious tenets upon trust, as millions do at this day.

"The Bereans were more noble than those of Thessalonica in that they searched the Scriptures to see whether those things were so.'

"If you will follow this example, and should discover in any part of the Holy Scriptures the phrase 'God the Son or God the Holy Ghost,' or the word Trinity, and communicate the same to me, I shall consider myself under a great obligation to you. But till I find these terms in the Bible, it is a matter of indifference to me what any person's conception of them may be. In my opinion they form no part of the system of religion which our Lord and Master Christ taught us; and what any person in after ages faucifully may suppose he comprehends their explanation to be, can be of no authority or importance to me.

"The longest period that you and I have to live will be but short, when, to use the words of our Lord, I hope we 'shall ascend unto his Father and our Father, and unto his God and to our God.'

"I am, with very great regard,

"My dear Sir,

"Your sincere friend and obedient servant,

"ALEXANDER LEAN."

Mr. Lean does not rank among what

are called authors; yet a little tract of his on the duty of Juries, which he was accustomed to give away, and which went through two or three editions, deserves the attention of those who are called upon to fulfil, as he often was, that duty. And he practised what he professed; of which he gave an instance on the celebrated trial of Higgins and Le Maitre. He was on that occasion one of the grand jury, and the solicitor of the Treasury entered the room to attend the examination of witnesses. But Mr. Lean made such forcible objections to this practice that he was under the necessity of retiring; for he justly reasoned, that no improper influence ought to be allowed in any case, and the higher the authority the greater ought to be the guard against it. To place a man on his trial for life, or indeed for any misdemeanour, is a very serious concern. The accused is not in this case permitted to interfere; and if, with all the advantages of preparation, the clearest evidence of guilt from the mouths of witnesses is not produced, it is highly unjust to subject a man to a public appearance in court. It is to be feared that grand jurymen reconcile it at times to their consciences to put a man on his trial on the idea that as their determination is partial, the petty jury will determine rightly, and less attention may therefore be paid by them to the merits of the case. But their duty is of a higher nature; and so thought and acted Mr. Lean; requiring that a grand jurymen should sift with the utmost care the evidence before him, nor suffer a man to be brought to the bar unless what was sworn to by the witnesses must, if not contradicted, necessarily convict the accused.

Mr. Lean was seldom without some small religious tract in his pocket, which he used with great discretion, and was in this manner the means of bringing many to a knowledge of the principles of that profession of Christianity which it was his great aim and desire to inculcate. In the family of the writer is a page to be inserted in a Bible, and which will long be preserved there, on the right use of the Psalms, pointing out those which are the most to be recommended to a devotional Christian; and on a short paper having been sent to him on the essential difference between a *Trinitarian* and a *Unitarian* Christian, he called shortly after on the writer to present him with half-a-dozen out of a thousand copies which he had just got from the press. He knew not at the time by whom the

original paper was published, but he thought it worthy of an extensive circulation.

It need not be said that he was a man of the strictest integrity, and by this obtained the confidence of all who were connected with him in business; and in the trials of this life, and some were severe ones, his faith was unshaken in the superintending care of Providence. The writer can never forget his account of what he suffered in Holland, and the comfort he received from some passages in scripture which he accidentally was perusing at that time. This is not meant to encourage a kind of *sortes Virgilianæ* which are sometimes we believe used by Christians; but there cannot be a doubt that in severe afflictions the meditations arising from a due use of scripture cannot fail to be of advantage to the suffering mind.

Mr. Lean's habits were entirely do-

mestic, and he may be said to have lived only with and for his family. Totally devoid of ostentation, he passed through life with constant Christian cheerfulness. To children he was remarkably kind and attentive, and his twelfth-day cakes will be long remembered by many of them. Not a day passed without a book in his hand, and that chiefly of a religious or contemplative turn. No one could be inspired with more religious devotion to the supreme goodness and will of the Almighty than himself; and having spent a life of uniform temperance, he enjoyed a constitution of singular excellence. At the close nearly of his eighty-seventh year he resigned his breath to him who gave it, under the full conviction that he who raised his Saviour from the dead would raise him also, and rejoicing in the gift of eternal life through Jesus Christ our Lord. He lived well; he died happy.

INTELLIGENCE.

Hull, Doncaster, Gainsborough, Lincoln, and Thorne, Unitarian Association.

THE fifteenth general meeting of this Association was held at Thorne, on Easter Monday and Tuesday, the 12th and 13th instant. On Monday evening a religious service was conducted in the chapel, by the Rev. E. Higginson, of Hull; and the Rev. W. Hincks, Mathematical Tutor of the York College, preached from John v. 39, "Search the Scriptures," &c.; the principal object of the discourse being to vindicate Unitarians from the charge of wanting respect for the Scriptures.

On Tuesday morning, Mr. H. Hawkes, of the York College, conducted the devotional service and read the Scriptures; and the Rev. R. K. Philp of Lincoln, preached from Luke xii. 57, joined with Matt. vii. 20, "Why even of yourselves judge ye not what is right?" "By their fruits ye shall know them." The preacher explicitly stated the principal characteristics of the Unitarian Christian's belief, and earnestly claimed for him the exercise of candour and liberality at the hands of his orthodox brethren.

In the evening of the same day, a public meeting was held in the chapel, of a

similar description to the meetings common among orthodox Christians in England, and to those of the Unitarian Association in America; but (as far as I am aware) of a novel character among the Unitarian societies in this country. I will, with your permission, Mr. Editor, simply relate the proceedings of our recent meeting, and then state the objects we have in view in adopting the plan, under the sanguine hope, which I do not pretend to disguise, that our plan may be approved and adopted in other places.

The meeting opened with singing, and a prayer offered by the Rev. R. K. Philp. Mr. Philp was then called to the chair, and opened the business of the meeting in an appropriate address. A series of Resolutions was then moved and seconded, as follows:

1. "That this Meeting views with satisfaction the continued efforts of the friends of Christian Unitarianism in this district, and is grateful to Providence for the success which has attended their labours."

The Rev. E. HIGGINSON (the Secretary), in moving the resolution, explained the objects of the Association, and gave a statement of the religious principles of Unitarian Christians.

The Rev. W. DUFFIELD, of Thorne, seconded the resolution, asserting the rights of conscience, and vindicating the claims of Unitarianism to the same forbearance and respect on the part of orthodoxy, which the latter too commonly thinks herself exclusively entitled to receive from those whom she deems dissentients from the truth. He reminded our orthodox friends that they may as properly be accused of denying our views of Christianity, as we theirs, and that there is no appointed umpire to decide between us.

The Rev. J. PLATTS, of Doncaster, in moving the second resolution, expatiated on the blessings of religious liberty, and shewed its absolute necessity to the existence of genuine religion in the mind. The resolution was as follows :

2. "That this Meeting contemplates with pleasure the important progress which has recently been made in the cause of religious liberty, and looks forward with the most sanguine hopes to the removal of every remaining restriction."

Seconded by Mr. WATSON, of Hull, the Treasurer.

3. "That this Meeting hails with delight the rapid progress which is making in sound knowledge and liberal principles in every department, anticipating that these blessings will ultimately lead to the universal reception of pure and rational Christianity."

Dr. LONGSTAFF, of Hull, moved this resolution. He spoke of the mental constitution which distinguishes man from the lower orders of being, traced his intellectual progress in the successive stages of life and periods of his history, and pointed out the connexion which subsists between enlightened religious views of God and his works, and a prevailing and practical piety of heart.

Mr. H. HAWKES urged the duty of imparting and diffusing the religious principles which are held to be true and valuable, and seconded the resolution.

The Rev. W. WORSLEY, of Gainsborough, in proposing the fourth resolution, gave a rapid sketch of the history of persecution for righteousness' sake; and while he glanced at the horrors of the Inquisition, the martyrdom of Servetus, and the fires of Smithfield, among the sad tales of by-gone times, anticipated a period when the yet remaining relics of persecution and bigotry shall likewise be appropriated to the records of the past. The resolution was moved in these words :

1. "That the members of this religi-

ous body cannot contemplate without feelings of regret the dissensions which prevail in the Christian church, and more especially those indications of a want of charitable indulgence and brotherly feeling which are frequently manifested towards themselves."

Mr. DARLEY, of Thorne, seconded the resolution.

The CHAIRMAN, in his concluding address, adduced a variety of passages from the writings of orthodox poets (of Watts and Cowper in particular) in which the sentiments of strict Unitarianism are in fact expressed, and which he claimed as involuntary, but pleasing and convincing, testimonies to the accordance of our views with the deepest and best religious feelings and principles of the mind, when, in the full flow of devotional sentiment, it forgets the technicalities of its own creed.

The Meeting concluded, as it had commenced, with brief devotional exercises. It was thronged by a crowded audience, consisting, perhaps, in nearly equal proportions of Unitarians and members of other religious denominations. The deepest attention prevailed throughout; and when the successive speakers endeavoured to trace the influences and describe the tendencies of the Unitarian profession, or when they expressed their own solemn conviction of the truth of the views they advocated, and their own deep sense of their value and spiritual efficacy, it was plain, from the intent looks of all, and from the tearful eyes of not a few, that religious sympathy had been not in vain appealed to, and that the tide of Christian charity was at that moment at its full flow.

When we found ourselves addressing such an audience as I have endeavoured to describe, we felt that our *object* in holding the meeting was amply fulfilled. That object was twofold. It was our wish to give to every member of *our own* denomination, whether male or female, old or young, rich or poor, the opportunity of hearing a series of extemporaneous addresses, of that kind which are commonly confined on these occasions to the guests at a public dinner table. We wished, at the same time, to present ourselves in a new posture, and with additional weapons of spiritual warfare, before the *religious public*, in the hope that it might be productive of good effects to follow up our pulpit discourses on the occasion by a series of addresses less restricted in their subject matter, more varied in their tone, and more familiar in their style and manner, than is practi-

cable in the compositions which befit an Unitarian pulpit. We wished, in short, for an opportunity of saying many things to our orthodox brethren, by way of lessening their prejudices against us, if we could not hope to win them over to our doctrines. And this opportunity we were rejoiced to find they so freely gave us. They filled up every vacant seat in our meeting-house, and lent us a most attentive hearing. The result of such a meeting remains to be seen. We have, however, in the mean time determined to adopt the plan at our future meetings in this district, and confidently anticipate one good result from every occasion of acquainting our Trinitarian brethren with the true principles of our belief, namely, that, whether they receive or reject our opinions, they will understand that we ourselves feel powerfully interested in them and religiously affected by them, and will cease to question (as they are apt to do in ignorance or prejudice) whether any good thing can come out of Unitarianism.

EDWARD HIGGINSON, Jun.,
Secretary.

Hull, April 20, 1830.

Moor-Lane Congregation, Bolton-le-Moors, Anniversary.

On the 11th, 12th, and 13th of April was held the Eighth Anniversary of the Moor-Lane Congregation, Bolton-le-Moors. The Rev. Dr. Hutton, of Leeds, conducted the religious services of Sunday morning and evening; and the Rev. E. R. Dimock, of Warrington, those of Sunday afternoon. On Monday, eighty persons, male and female, sat down to dinner in Little Bolton Town-Hall. The Rev. John Cropper, A.M., was called to the Chair, and toasts were proposed which led to the expression of sentiments which were strictly accordant with an affectionate concern for the happiness of man, and with a high sense of our duty as Christian professors. On Tuesday, the scholars of the Sunday-school assembled to dine in the same room, and after dinner were addressed by the Rev. John Cropper.

In looking back upon the exertions and the sacrifices which this body of Unitarians has made in the promotion of the common cause of Christian truth, it is highly gratifying to see the strength and purity of their motives in their having abated nothing in their zeal, though they have suffered equally with others from the pressure of the times, and the lukewarmness of supposed and pretended

friends. It is equally cheering to those who labour with them, to see them affording a living testimony in the bosom of their families, of the power and value of the principles which they believe to be sacred, and which they have made it one of their important objects to communicate to others. In a word, it is a reward to the mind, more valuable than that of wealth, to know that they exemplify by their continued zeal and regard for the doctrines which they advocate, the truth and firmness of their faith. And if any thing need be said to them, through a communication like the present, we would exhort them to continue united and diligent in their calling; and to prove themselves by personal righteousness in every way trustworthy of the talents which Divine Providence has given them to improve. And in the event of this, they will by the excellence of their example read a lesson to the slothful which they stand in need of, and lay up for themselves in the kingdom of Christ a reward of eternal felicity.

Northumberland Unitarian Association.

THE Second Meeting of this Association was held at Alnwick, on Sunday, April 25, 1830. The Rev. William Turner, of Newcastle, conducted the morning and evening services. The congregations on both occasions were numerous and respectable. The Association Meeting was held, in the Chapel, in the afternoon, and notwithstanding the absence of several country friends, owing to the unfavourable state of the weather, the attendance was more numerous than on the former occasion. After singing and prayer, John Holdsworth, Esq., being called to the Chair, stated the object of the Meeting, and the importance of Christian Unitarianism—its tendency to exalt and renovate the human character. He noticed the advantages of co-operation, and pointed out some of the motives to perseverance in the work of Christian reformation. The Report of the Alnwick congregation was then read. It noticed the improved state of the Society, and, as a necessary consequence, the favourable state of the pecuniary affairs. As the revenue of the congregation arises chiefly from seat-rents and weekly collections, at the commencement of the year 1829, a Fellowship Fund was established in order to meet the interest of the debt, and, in case of its liquidation, to defray the expenses of missionary preaching. The result of one year's experience has

proved the utility of this fund, as it has so increased the receipts of the Society as to make them equal to the expenditure. In the Report it was also stated, that the Chapel debt, which is a distinct account from the general fund, is now reduced to 163*l.* 12*s.* During the last two years, by the exertions of the congregation and the liberality of distant friends, nearly 150*l.* have been paid; the mortgage upon the Chapel is removed, and the sum now due borrowed upon a promissory note, granted by the Committee. As the holder of the bill has kindly consented to take the sum in payments of 40*l.* or 50*l.*, the Committee hope, through the continued assistance of the Unitarian public, that the debt will soon be removed, and the congregation relieved of an incumbrance which has long pressed heavily upon them.

The Librarian's Report stated that the readers for the past year had been more numerous than during any similar period since the establishment of the Library, to which several additions had been made. The Rev. J. Wright noticed the progress of Unitarianism throughout the extensive county of Northumberland, by the circulation of tracts and occasional preaching. This county presents a very extensive field for missionary labours, but the expenses of travelling, &c., render it impossible for Mr. W. to do more than attend to the villages in the immediate vicinity of Alnwick.

Several gentlemen belonging to the Alnwick congregation addressed the Meeting, urging the necessity of union and zeal, and the superior tendency of our religious principles.

The progress of Unitarianism in Alnwick and the neighbourhood during the last four years, has been more than its most sanguine friends could have anticipated. In this town it has been shewn to be suitable to the wants and wishes of those who move in the humbler walks of life.

The business of the Meeting was concluded by singing and prayer. The Rev. J. Wright conducted the devotional services. The interest excited by the Meeting, and the zeal and Christian spirit manifested on the occasion, are indications of the good that may be effected by such Associations. M. A.

Alnwick, May 15, 1830.

Bolton District Unitarian Association.

THE Eighth Half-yearly Meeting of the Bolton District Unitarian Association was held at Park Lane, near Wigan, on

Thursday, April 29, 1830. The Rev. John Cropper, of Bolton, conducted the devotional services, and the Rev. Franklin Baker preached a sermon on Christian Liberty, from Gal. v. 1. In the course of the afternoon, which was spent in a very agreeable manner by the Society and their friends assembled from a distance, the persecution of the Unitarians in the North of Ireland formed a subject of much interest to the Meeting, and the following resolutions were unanimously adopted as expressive of their sympathy with the sufferers.

Resolved,

"That the proceedings which have been carried on in the Synod of Ulster, and caused the secession of the liberal party from that body, cannot be viewed by the friends of Christian liberty in this country without a deep and absorbing interest.

"That the ministers and lay members of the Bolton District Unitarian Association have watched with much anxiety the progress of this struggle; and they deem it their public duty to express their admiration of the intrepid firmness with which the spirit of persecution has been rebuked by the Remonstrants; and also, to record their cordial approval of the untemperizing and truly Christian conduct which the Separatists have displayed in resisting the imposition of the proposed test, and in so ably asserting and exemplifying the right of private judgment.

"That this Meeting deeply deplore the harassing and unchristian treatment which the friends of religious liberty have encountered from those members of the Synod of Ulster who would have deprived them of the liberty wherewith Christ had made them free, and entangled them with the yoke of bondage.

"That the sympathy of the Association is deep and ardent for the Rev. Mr. Watson, of Greyabbey; whose sufferings they as greatly commiserate as they applaud his integrity and Christian temper, and whose character they now regard as combining the spirit of the martyr with the virtues of the saint.

"That it is with feelings of grateful praise to the God of truth, that they contemplate the issue of this struggle between intolerance and Christian liberty; and while they rejoice in the measure of success with which it has been crowned by Providence, their thoughts naturally turn with admiration to that chosen band of confessors through whose integrity, zeal, and eloquence, such a noble stand has been made in favour of the sacred

principles of religious truth and freedom.

"That this Association of Unitarian Dissenters derive the most valuable encouragement from the example set before them by their brethren in the North of Ireland, who have defended their principles in such an able and memorable manner; and while they give utterance to this expression of their warmest sympathy and respect, they beg to add that it gives them additional confidence in the righteousness of that cause which numbers such pious and noble-minded men among its advocates!"

The subject of the distribution of tracts was also brought under the consideration of the Meeting. All were agreed respecting the importance of the object; a little diversity of opinion prevailed respecting the manner in which that object should be carried into effect: but it was at last determined that it should be recommended to the ministers and congregations comprised in the Association, to distribute tracts in their respective neighbourhoods, and that it be reported at the next Meeting what progress had been made by each Society. The Autumn Meeting of the Association will be held at Rivington, on Sept. 30, the Rev. B. R. Davis being the supporter, and the Rev. J. Cropper the preacher, on that occasion.

B.

Sunderland New Chapel.

On Friday, the 14th May, the foundation-stone of a new building, to be dedicated to the worship of the One God, in the name of the One Mediator between God and men, the Man Christ Jesus, was laid by the Rev. William Turner, of Newcastle, in the presence of near four hundred persons, many of whom, no doubt, were brought together from curiosity, but whose respectful and attentive demeanour during the whole of the service was gratifying to those who were engaged in the conducting of it. Mr. Turner commenced with a prayer, chiefly selected from the Collects in the Consecration-office of the Church of England. He then delivered an Address, which we regret that our limits will not permit us to insert; but which we are glad to hear is to be printed by the Newcastle Tract Society, as a companion to the Rev. W. Ware's Oration on laying the foundation-stone of the Second Unitarian Church at New York, which that Society has already printed. The Rev.

James Walter Lowrie, the Minister of the United Congregations of Sunderland and Shields, concluded with prayer.

[We are obliged to omit the list of subscriptions, as it would make this notice an advertisement.]

Christian Tract Society.

THE Twenty-first Anniversary of this Society was held in the Worship-Street Chapel, on Thursday, May 13th, when the Rev. Dr. Thomas Rees was called to the Chair.

The Treasurer's Report was first read, from which it appeared that there was a balance in his hands of £25. 8s. 6d. This Report having been received and ordered to be printed, the Committee's Report was read by Mr. Clennell, in the unavoidable absence of the Secretary. The following are those parts which will probably be the most interesting to the readers of the Repository.

"Your Committee finding it necessary to the execution of certain orders to reprint two of the Tracts, have accordingly, in the last year, again sent to the press No. 11, *The Old Soldier*, by Mrs. Price; and No. 13, *Henry Goodwin*, written by Mrs. Mary Hughes; the excellence of these two Tracts has been abundantly attested by a most extensive circulation, which induced your Committee to print of each 2000 copies. Besides these there have also been reprinted, for the same reason, 2000 copies of a small penny Tract, No. 20 in the Society's series, entitled *The Good Wife*. Having to reprint these Tracts, in the present state of the Society's funds, it has been found impracticable to print such new Tracts as the interests of the Society might seem to require; or to follow up the plan begun last year of publishing in an improved form, with wood-cuts, such Tracts as have been found to be peculiarly acceptable, and conducive to the objects of the Society.

"Two manuscript Tracts have been placed this year in the hands of the Committee, both in their judgment of considerable value. Your Committee have this year printed a new Tract, No. 57 in the Society's series, entitled, *Youthful Integrity*, or *The History of Eliza Curtis*. For this Tract the Society is indebted to the same Lady who favoured them with *The History of the Widow Brown*, and *The Village Philanthropists*. These Tracts appear to the Committee to be distinguished by sound sense, and practical views of the true

method of meliorating the condition of the poor.

* * * * *

"Your Committee think it important to suggest to this General Meeting, for the guidance of the next Committee, the propriety of making an omission of such Tracts as shall be deemed less important. They take leave to recommend this plan as best adapted to the funds of the Society, and calculated to enable your Committee to consult the interests of the Society by the printing of a much greater number of new Tracts."

The total number of Tracts printed up to this time was stated to be 483,500, of which there had been sent out from the Society's store 421,577, leaving a stock on hand of 61,923. During the last year there have been circulated 13,691.

The property of the Society was stated to be as follows:

Owing by Agents, Book-sellers, and Country Societies (besides arrears of Subscriptions*)	£90	14	4
Estimated value of the Stock	418	19	0
In the hands of the Treasurer	25	8	6
	535	1	10
Owing by the Society for Paper to this time . . £62 8 6			
Ditto for Printing 6 6 0			
	68	14	0
Leaving a Balance of	£466	7	10

This Report having been received, thanks were voted to the officers of the past year for their services, and to the Miss Primes, for their handsome benefaction of 20*l.*; and the following gentlemen were elected into office for the year ensuing: *Treasurer*, James Esdaile, Esq.; *Secretary*, Rev. S. Wood; *Committee*, Revs. J. Yates, J. H. Ryland, E. Chapman, Messrs. Clennell, Evans, Smallfield, Bailey, Revs. E. Tagart, B. Mardon, J. C. Means, and Mr. Dixon; *Auditors*, Dr. Bowring, Mr. Hart, and Mr. Fisher; *Collector*, Mr. Wiche.

After some conversation on the expe-

* These may be paid to Mr. Horwood, No. 3, Walbrook Buildings, with whom is now left, for the convenience of Subscribers, a correct list of the sums which are due.

diency of numbering the new Tracts consecutively from the last, or of substituting them in the place of the old ones which should not be reprinted, the following resolution was passed:

"That it be referred to the Committee to consider whether it would not be expedient to omit the reprinting of particular Tracts, and that they be authorized to act in the case according to their own discretion."

On this subject the Secretary will feel much obliged by communications from friends in the country, who were not able to attend the Annual Meeting. They may be addressed to him at the Society's office, No. 3, Walbrook Buildings, Walbrook, London.

It has been judged desirable this year to delay the sending out of the Catalogues till after the Annual Meeting, but they will now be prepared as soon as possible.

Sunday-School Book Society.

At a meeting held 4th March, 1830, for the purpose of establishing a Society for printing and publishing Books for the use of Sunday-schools,

It was resolved, That a Society be formed, to be called "The Sunday-School Book Society."

That the management of the Society shall be vested in the Representatives of Shareholders, each Shareholder of *five pounds* nominating one.

That five Representatives shall form a quorum, and no resolution shall be valid unless sanctioned by the major part of those present.

That the Representatives shall meet on the third Thursday of every month, at seven o'clock in the evening, for the dispatch of business, and at any other time, upon notice from the Secretary.

That an annual meeting shall be held in the Whitsun week, at which the Secretary shall report the state of the Society, the proceedings of the past year, and a Treasurer and Secretary be chosen.

That, previous to the annual meeting, a month's notice shall be given to each Shareholder to nominate a Representative for the ensuing year; but in case of omission, the former Representative shall continue in office.

That each share shall bear interest at the rate of five per cent. per annum, to be paid in the Society's publications at the retail price; and when two or more schools or persons shall take a share, they shall appoint an individual in whose

name the share shall stand, and to whom the interest shall be paid.

That, should the managers of any school, or union of schools, or others possessing a share, wish to withdraw from the Society, they may transfer the right and property of such share to any other school, union of schools, or other individual, provided such transfer be notified to the Secretary and approved by the Representatives.

That, should the Society be incapacitated, by loss of property or otherwise, for obtaining its proposed objects, the remaining property, after all demands are paid, shall be equally divided among the Shareholders.

That these Rules shall be subject to alterations and amendment at the annual meeting only, (of which proposed alteration or amendment the Secretary shall give notice to the Shareholders two weeks previous,) and provided that at the meeting two-thirds of the Shareholders present shall give their votes in favour of such measure.

JOHN MARDON, Secretary.

20, *Jewin Crescent, Aldersgate Street.*

Conductors of Sunday-schools who may be desirous of participating in the benefits of the Society, are requested to communicate with the Secretary.

PARLIAMENTARY.

HOUSE OF LORDS.

Tuesday, May 4.

LORD MOUNTCASHEL presented a petition from New Ross, in the county of Wexford, signed by many persons of high respectability, and another petition from Cork, signed by upwards of three thousand members of the Church of England, among whom were sixty county magistrates, praying for an inquiry into the existing abuses of the Established Church of Ireland. The state of ecclesiastical law and the condition of the various orders of the clergy called loudly for reformation. Lord Mountcashel proved, by various documents, the existence of gross and flagrant abuses in every department of the Church; and concluded a speech of great length, including many statements which we may probably take occasion to notice hereafter, by moving,

"That an humble address be presented to his Majesty, praying that he would be graciously pleased to appoint a commission to inquire into and state if any and what abuses exist in the Church

Establishments of England and Ireland; and, if any, to report the measures most expedient to the removal thereof."

The motion was not seconded; and the LORD CHANCELLOR having put the question, there appeared only one "content," so the "non-contents" were declared to have it. Lord Mountcashel declared his determination to take the sense of the House upon the question; but the Chancellor said that it was already disposed of.

May 17. The House of Commons threw out the Jews' Relief Bill on the second reading by a majority of 63, the division being, for the motion 165, against it 228. Sir R. Peel opposed the Bill as tending to the abolition of all "the forms and ceremonies which give us assurance of Christianity," and, for the sake of a trifling advantage to not more than 30,000 or 40,000 persons, departing from "the fundamental principles of the British Constitution." The Bill was ably advocated by Mr. Brougham.

FRANCE.

Decree in favour of Religious Liberty. Affairs of the Protestants at Levergies.—

The tribunal of St. Quentin had inflicted a fine upon two Protestants, (Messrs. Lefèvre and Poisot,) as members of an association of Protestants meeting on fixed days for worship without a license from government. Appeal was made to the tribunal of Laon. The memorable decision of the judges upon the eloquent and equitable statement of M. Juin, and contrary to the arguments of the King's advocate, was as follows: "In consideration of the first section of the constitution of 1791, article 351 of the constitution of the year 3, and the 1st and 5th articles of the law of the 8th of October of the year 4, articles 291, 292, 294, of the penal code of 1810, and articles 5 and 68 of the Constitutional Charter; and whereas the principle of the freedom of religious worship has been proclaimed in the constitution of 1791, and confirmed in the most solemn manner by Louis XVIII. in these words, 'The constitution secures to every man, as a natural and civil right, the liberty of engaging in the religious worship which he prefers;' and whereas this principle has been recognized in the most positive terms by the constitutions which have been promulgated since the year 1791; whereas, also, the law of the 8th of October of the year 4, by its first

article, has subjected to the superintendence of the constituted authorities, all meetings of individuals for the purpose of worship, but has restricted that superintendence to measures of policy for the public safety; and that it has prescribed, by its 5th article, the preliminary formalities to be observed on the establishment of a society for worship; and whereas the 291st, 292d, and 294th articles of the penal code of 1810, first, by obliging individuals, to the number of more than twenty, to obtain permission from government for holding religious meetings; secondly, by refusing to every individual the right of granting or letting, without the consent of the municipal authorities, the use of any house or apartment for the purpose of worship, far from being in accordance with, are restrictive of the liberty granted by previous laws, that every man should enjoy the exercise of the religious worship which he prefers; and whereas the Constitutional Charter, by declaring, in its fifth article, that 'every man shall profess his religion with equal freedom, and obtain equal protection for his worship,' has not introduced a new right, but only abolished the restrictions which had before been laid upon the freedom of religious worship, maintaining, at the same time, the superintendence which appertains to the administrative authority to repress disorders; seeing that the regulations of those articles of the penal code of 1810 already cited, becoming incompatible with the 5th article of the Charter, and contrary to the freedom of religious worship, have been abrogated by the 68th article of the same; and whereas in this instance, the minister of the Consistorial Church of St. Quentin, having discovered that the number of Protestant worshipers in the society of Levergies exceeded twenty-five, had made the preliminary declaration required, that these individuals intended to meet in the house of the above-named Poisot for religious purposes; and, seeing that in assembling, after this preliminary declaration, the Protestants of Levergies have exercised a right secured to them by the fundamental compact, and could not in so exercising it commit any offence, we therefore set aside the decree of the tribunal of St. Quentin, &c., &c., and dismiss the appellants without paying costs." *Revue Protestante.*

PRUSSIA.

On the Situation of Theological Affairs in Prussia. Efforts of the Mystics for the dismissal of their Opponents.

(Extract of a letter from Berlin to the Editor of the *Revue Protestante*, dated April 1st, 1830.)

SIR,—As to the disturbances excited by the denunciation of the theological opinions of Messrs. Wegscheider and Gesenius, in the "Evangelical Gazette of the Church," I can give you no satisfactory information, because, up to the present time, the authorities who have been charged with the examination of the affair maintained the most inviolable silence. Thus far is certain. On one side great agitation has been produced at Halle, so that, at the outset of the business, placards in Latin and German were daily stuck up on the *black table*, (*Schwarzes Brett*, or university board,) not only by the students who were disciples of the two professors, but by those of the Mystic opinions. The Mystics of Berlin, on the other hand, have succeeded in persuading government to interfere in this theological quarrel. It is known that a distinguished member of the administration has been commissioned to open an inquiry concerning Mr. Wegscheider, and that the ministry has sent expresses to Halle. The Methodists consider themselves as already triumphant, and predict openly that these two celebrated professors will be turned out on account of their opinions. This does not appear to me to be likely; I should even consider it impossible that the minister of ecclesiastical affairs would take this step, whatever may be his private opinion upon the subject. Not to mention the offence which such a measure would give in a country where the great Frederic established liberty of thought and tuition—in Germany, where some provinces (Weimar for instance) have conferred offices of responsibility upon rational Christians—passing over all this, it is sufficient to observe that Gesenius and Wegscheider professed the very same opinions which are now attacked, fifteen years ago—professed them in writing as well as in their lectures, and that these opinions have been perfectly known to the ministry without their having ever taken any steps to prevent the professors from continuing their instructions. Professor Neander also, a theologian who is so justly venerated by all parties for the services which he has rendered to religion, and for his truly apostolic character, has twice expressed himself

strongly (in two recent publications) on the intolerance of the "Gazette of the Church." These protests are the more worthy of notice because Mr. Neander is of the ancien régime in theology, and so nearly approaches to the Mystics in point of doctrine, that they have always reckoned him one of themselves. The Methodists are now labouring with all their might to renew the impression which their first attack upon the rational Christians produced. In a reply to Mr. Neander's first protest, a jesuitical and sophistical article appeared in the Gazette, attempting to prove that it was the duty and right of the king to dismiss any theological professors upon such charges as had appeared against the two professors in the Gazette, without regarding the consequences; and that rational Christianity is of a democratical spirit. The brethren were at the same time entreated to pray that God would preserve the good understanding between Messrs. Neander and Hengstenberg. The Mystics do not conceal their hope of compelling the rational Christians to separate from the church, and to form a distinct body, like the Dissenters in England. They are already feasting themselves with the idea of having all the places and livings to themselves. In fact, they would have plenty; and their list of heretics would be a long one, for some of the most zealous have already proclaimed that Mr. Neander is not a Christian. Do not imagine that I am jesting when I throw out these insinuations as to the motives of the Mystics. I cannot conceive that any who are acquainted with the present state of things in Germany, can be actuated by good motives in forcing the rational Christians to make a secession. I say nothing of the objections (many and weighty as they are) to schism of any kind, in any country; I allude to the mistaken supposition, that there are in Germany only three decided directions of theological opinion. We have all been engaged in free inquiry for upwards of fifty years, and we have now few amongst us who conform exactly to our own nominal creeds—it is, indeed, impossible in Prussia, where, since the union of the Lutherans with the other Reformed churches, we no longer know what creed we profess. Here, every one who thinks on the subject has his own private opinion, and it would be impossible to say where rational Christianity begins, or where it ends. Every one has formed his individual conclusion as to the essentials of Christianity, and as to what is essential. For this reason, if you cause one schism, you cause a

hundred, and the Protestant church in Germany will be utterly ruined. Hitherto I have observed with satisfaction that the Mystics have never been able to inoculate the laity with their theological speculations. There are thousands of truly pious men amongst us who firmly believe in Jesus Christ and his redemption, without ever having thought of the theological definitions as to his divinity, &c., &c. They profit by a good sermon, from whatsoever quarter, (never perceiving the difference of faith in their different pastors, who have been wise enough not to draw their attention to these niceties,) and thus they have the comfortable conviction that their faith is without reproach; if any one were to propose to them the definitions which are to be found in controversial works, (and which, thanks to the good sense of their ministers, they have never heard,) and if they were to be required to choose by these, to what particular communion they would belong, what would be their perplexity! Why should the peace of their souls be thus needlessly troubled, and why should they be plunged into an abyss of controversy which they are wholly incapable of sounding?

Amongst the numerous publications on this subject, one has been particularly celebrated; its title is *Amtliches Gutachten eines offenbarungsgläubigen Geistlichen über die Verderbtheit des Rationalismus Schlesswig*. (Opinion of an Ecclesiastic who believes in Revelation, on the Criminality of Rational Christianity.) The author, who professes to be a Supernaturalist, establishes, by a discussion full of talent and moderation, grounded upon innumerable facts of ecclesiastical history, that the rational Christians agree with the Supernaturalists in all essential points, that there is no reason for excluding them from the church, and that their expulsion could only be wished by fabricators of unchristian heresies, such as the opponents of Franke, Spener, and Semler. The impression produced by this little work has been surprising. The celebrated *Allgemeine Literatur Zeitung* (Gazette Générale de Littérature) at Halle, the theological part of which is in the hands of rational Christians, has also kept up a pretty brisk fire, in its recent numbers, against the absurdities of the Methodists, and has endeavoured to bring their machinations into contempt. Very likely these commotions, instead of injuring the rational Christians, will eventually contribute essentially to their being recognized by the different governments as very good Christians. The Gazette of

the Church, notwithstanding its virulent attacks, continues for the most part to be poor and dull. In the February number there were some remarks on a correspondence between Goëthe and Schiller, a correspondence which has excited considerable attention in Germany. The object of the article, which occupies the formidable length of three sheets, is to establish that these great men were destitute of Christian principles; and I will give you a specimen of the reasoning. Schiller, in one passage, consoles Goëthe for the death of one of his children. He bids him remember that the child was only a few weeks old; and he adds, that if he were to lose one of his own children, who was a few years old, nothing could console him. Upon these few words, which slipped from the pen in haste, in the confidence of friendship, the Mystics remark that it was a very unchristian state of mind. One of the Mystic professors, a short time ago, is said to have consoled himself much more judiciously in a similar affliction. He pronounced a discourse over the coffin of his wife, in which he thanked God for having taken her away from the world and *the Devil*. As to the new collection of hymns at Berlin, which I once mentioned, I have only to say that it has met with no opposition except in one instance—in the church of the late Mr. Jænicke, where the present minister, though very much beloved by the Methodistical party, was compelled to return to the old and obsolete collection, much against his own will.

Ministerial Removals.

THE REV. STEPHENSON HUNTER, of Crumlin, near Belfast, has accepted the unanimous invitation of the congregation of Unitarian Christians at Wolverhampton to become their Pastor.

IN consequence of the resignation of the Rev. SAMUEL ALLARD, the congregation at the Great Meeting, Hinckley, will be in want of a minister.

NOTICES.

Unitarian Association Meetings.

OUR readers will find the full particulars of the arrangements made for the ensuing meetings of the friends of this

Institution, to be held at London and at Manchester, in the advertisements on the cover. We wish to direct their attention to a deviation in each case from the plan as originally announced. There will be no public dinner after the meeting in London; and the business, instead of being, as heretofore, entered upon immediately after divine service in the morning of Wednesday, the 2nd of June, will be transacted in the evening of that day. This alteration is adopted in the hope of drawing more attention to this meeting, and of rendering it more generally interesting, and consequently more efficient for the promotion of the objects of the Institution. At Manchester, it should be observed that the business of the Association will be transacted after worship on the morning of Thursday, instead of Wednesday, as stated in the printed circulars which have been issued. This change has been made on account of the greater probability of a full attendance on the Thursday.

The annual Hull meeting of the Unitarian Association for Hull, Doncaster, Gainsborough, Lincoln, Thorne, and the neighbourhood, will be held on Wednesday, Thursday, and Friday, June 23rd, 24th, and 25th. The Rev. H. H. Piper, of Norton, is engaged to preach in the Bowl Alley-Lane chapel on the Wednesday evening; the Rev. W. Worsley, of Gainsborough, on the Thursday morning; and the Rev. J. R. Beard, of Manchester, on the Thursday evening. A public religious meeting is appointed to be held in the chapel on the Friday evening.

EDWARD HIGGINSON, Jun.,
Secretary.

The Annual Meeting of the Southern Unitarian Society will be held on Wednesday, June 23d, at Chichester, when the Rev. J. P. Malleon, A. B., of Brighton, is expected to preach in the morning, and the Rev. P. C. Valentine, of Lewes, in the evening. E. K.

The Annual Meeting of the North-Eastern Unitarian Association will be held at Lynn, on Thursday, June 24th, when Mr. B. Mardon has engaged to preach. There will be a public service on the Wednesday evening.

CORRESPONDENCE.

Want of room prevented our using the communication from Sheffield till the time for so doing had gone by. The writer's wish shall be attended to.

Communications have been received from T. S.; Matter of Fact; Y. S. C.; and M. D.